

# Essays Regarding The Vindex Mythos

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## Introduction

The first two essays in this compilation concern and provide context for David Myatt's Vindex mythos; the third provides the complete text of Myatt's *The Mythos of Vindex*, and fourth places his adult life into the perspective of what Savitri Devi described as historical individuals "in", "against" and "above" Time.

The Vindex mythos is one of the many reasons why Myatt is not only (i) the subject of disinformation by minions of the current Western Establishment and hegemony with its *idée fixe* that multiculturalism is 'good' and opposition to it is 'bad' and heretical, and that its governments have a right to invade and occupy other lands and wantonly kill those declared to be enemies such as in Afghanistan, Iraq, Syria and Palestine, but is also (ii) hated by antifascists whose dehumanizing motto is 'never forget, never forgive', founded as the Vindex mythos is (a) on Myatt's thirty years (1968-1998) as a neo-nazi activist, (b) on his ideological tracts such as his heretical 1984 monograph titled *Vindex - The Destiny Of the West* {1} with its dissection of what he termed 'the Magian ethos' and of the Shoah, and (c) on his later experiences as a Muslim (1998-2009) who travelled to Muslim lands supporting Jihad against the Western Establishment. {2}

Written in 1998 but substantially revised and extended during his time as a Muslim *The Mythos of Vindex* was only first privately distributed in a complete edition in 2009 by Reichsfolk and only publicly published by them in 2016.

In these two works about Vindex, built as they were upon the ideas of Toynbee, Spengler, Savitri Devi, and on his own practical experience and learning from his Faustian life, he established a modern, and importantly pagan, {3} mythos based upon personal honour to inspire new generations of activists who instinctively disliked the dishonourable machinations and enforced multiculturalism of the current Western Establishment.

It is therefore no surprise that minions of the current Establishment, antifascists, and others have sought to discredit, to demean Myatt, and have widely spread unfounded accusations about him, one of which unfounded accusations concerns the Occult. As Myatt wrote in his 2012 essay *A Matter Of Honour*,

"I have never bothered to have recourse to civil law, and established Courts, to sue those making libellous allegations about me quite simply because the only law I believe in and strive to uphold is the law of personal honour. Given that I have challenged two journalists, according to the law of personal honour, to a duel with deadly weapons for making such malicious allegations, and given that they did not have the honour to accept this challenge or issue an apology in lieu of fighting a duel, I consider my honour vindicated and their own dishonourable character proven." {4}

In regard to *The Mythos Of Vindex* it was originally penned as sequel to his *Vindex - The Destiny Of the West* but diverged from that text in significant ways utilizing as it does aspects of Myatt's evolution of the National Socialist ideology of Hitler and the Third Reich which evolution he termed ethical National-Socialism as propagated by his post-1997 Reichsfolk organization.

One important divergence was that the notions of the State and of race are replaced by folk communities and folkish clans. Another was that the principle of eternal struggle - often termed the survival of the fittest - is rejected as are the invasion and occupation of other terrestrial lands, and the concept of racial or ethnic superiority.

Another divergence was an extensive critique of those peoples of the West who had helped destroy National Socialist Germany and who had allowed or facilitated what Myatt in *Vindex - The Destiny Of the West* described as the Magian distortion of the West. He termed these people 'the White hordes of Homo Hubris' who were "the natural allies and servants of The Magian."

Crucial to his analysis of clan and tribe, and of 'the White hordes of homo hubris', are the concepts of honour and of the numinous:

"Both NS Germany and Imperial Japan were fundamentally instinctive and natural reactions to the dominance of the Magian ethos, and represented a mostly unconscious expression of the numinous, honourable, warrior ethos." {5, mythos}

Which is why he states that

"personal honour is both the essence of the natural, instinctive, Way of the Warrior, and one primary manifestations of the numinous itself, and it is Vindex who restores personal honour to its rightful place, as the basis for both law and for that tribal way of life which has been, and which is, our natural human way of living, a natural and human way that the abstractions of both the Magian and The White Hordes of Homo Hubris have undermined and destroyed.

Thus, the duty - the wyrd - of Vindex and of the clans of Vindex is not to strive to try and restore some romantic idealized past - or even be in thrall to some perceived wyrdful, often numinous-filled, past way of living, such as that which Adolf Hitler brought to Germany - but rather to establish an entirely new and conscious and thus more potent expression of the numinous itself. This new and numinous way of living replaces the impersonal tyranny of the State with the way of the clan and the tribe; it replaces the abstraction of politics, and of democracy, with personal loyalty to an honourable, noble, clan or tribal leader." {5}

He describes the difference between a folk and a race arguing that:

"a folk arises over time, through living in a certain area - a homeland - through shared experiences, through a common heritage, history and so on. Over time, a specific culture arises, which represents that particular folk, and the folk of this homeland develop a certain character: a certain nature, which in general serves to distinguish them from the peoples of others cultures. This character may be manifest in their way of life, their religious outlook, their literature, their natural music (that is, their 'folk' music) [...]

A folk is not an abstract, easily defined, static, 'thing' like the concept of race. It is a living, changing, evolving, being - a unique type of life. What defines a folk is thus far more than a certain set of physical or physiological or genetic characteristics. A folk is a symbiotic being - in symbiosis with the being which is the homeland of that folk, with that community or that collection of folkish communities. All this makes the culture, the Way of Life, the ethos (or soul) of that folk living as well. And it is this living which is numinous, which presences the numinous [...]

A folk community cannot be created by some political ideology, nor by some law or laws, or even by a large State. It exists; it lives, already; it dwells in a particular place; it has come into being - or comes into being - over a period of time. Hence, to create a new folk community we begin with what has already come-into-being: the people of the same folk and culture who dwell in what was once their homeland, or whose ancestors came from that homeland. There is then a natural change and evolution - not a politically forced, abstract ideological change - within that community, which natural change and evolution arises over time through such things as following, upholding, the ethic of honour, through responding to the challenges which that community will face, through developing empathy via a dwelling on and working with the land, and through developing reason and understanding. What will result will be a new coming-into-being: a new folk." {5}

As for the title:

"Mythos, in the context of this work, refers to an intimation, or intuition, of an aspect of the Numen, presented as this is in words which relate an archetypal legend or an archetypal premonition/prophecy of some future events. Vindex is the name of one such numinous prophecy of the near future: an archetypal figure who, by practical deeds, brings- into-being a new way of life and who confronts, and who defeats, through force of arms, those forces which represent the dishonour and the impersonal tyranny so manifest in the modern world, especially in what it is convenient to call the West."

Unsurprisingly given his conversion to the Muslim faith, his subsequent support for Jihad and his opposition to the Western invasion of Muslim lands in 2001 and 2003, he wrote in his *Mythos Of Vindex* that

"the simple reality is that the Magian and their allies are lying, deceitful, hypocritical, dishonourable bullies, while the majority of Islamic fighters, the Mujahideen - as were the vast majority of the soldiers of the Third Reich - are honourable warriors fighting for a just, and numinous, cause. Contrast, for instance, the dignity and honour of Mullah Umar - or Major General Otto Ernst Remer and SS General Leon Degrelle - with the

posturing and the lies of a Bush, or with the smirking of a lying Blair and a clownish Gordon Brown and it is quite easy to see the difference in personal character. Mullah Umar, for instance, fought, lived, on the battlefield, with few possessions and was a true man of honour, while the likes of Bush, Blair, and Brown send other people off to fight their wars, hide behind bodyguards and a massive security apparatus, and enjoy and indulge themselves with all the pleasures and luxuries of Western capitalism. In the same way, both Otto Ernst Remer and Leon Degrelle – both warriors who fought on battlefields – remained honourably loyal to the man to whom they had sworn an oath, on their honour, and both, through their actions both during and particularly after The First Zionist War, were exemplary examples of honourable men, men of natural dignity and of manners, in complete contrast to the uncouth, profane, barbarians of the White Hordes of Homo Hubris." {5}

Furthermore, in the section titled *Toward the Galactic Imperium*, Myatt outlined the difference between former Empires and *Imperia*, and his envisioned Galactic Empire or Imperium:

<quote>

"We have now reached the next stage - the next development of civilization, built upon the achievements, the understanding, of the Roman, the Islamic and the British Empires - which is to create a new type of Empire. For the honourable, the civilized, thing to do is to trade on the basis of equal partners; to respect other peoples and their ways of life, their culture, and to respect the Earth itself. Capitalist and personal greed are uncivilized, irrational. We should be striving to create free, noble, societies and looking out toward the cosmos - toward exploring our galaxy - not turning inward and indulging in ignoble, squabbling among ourselves like children who have yet to learn self-discipline and so who are often moody, quarrelsome, petulant, petty, selfish, and vain. We must grow up, and learn to act, think and live as adults - as mature, civilized, human beings. For people to grow up, and so change the world for the better - to make the world truly civilized - we need another Empire, created and maintained by honourable, idealistic people, who look to the examples of the Roman, the Islamic and British Empires for inspiration, and who regard such an Earth-bound Empire as but the beginning: a base for a Galactic Empire.

As I mentioned elsewhere:

One past error was in adhering to and striving to apply the un-ethical, and un-numinous, principle of eternal struggle, or what is now commonly, vulgarly, and rather incorrectly called the survival of the fittest. This was an error because we have now reached the stage of not only being able to consciously, rationally, understand the processes of change and evolution as they apply to us, as human beings, but also of using our understanding and our abilities of will and empathy to change ourselves for the better in an ethical way. That is, we have passed a threshold in our human evolution, and so can make conscious, informed and ethical choices - for we are not just thinking, talking, animals in thrall to our emotions, desires, and external forces, but moral beings possessed of the ability to consciously evolve ourselves by striving to adhere to certain ethical guidelines. Or, expressed in a simplistic and cliched way, we can and indeed should learn from our own history and from our mistakes.

In practical terms, this error led to the invasion and occupation of other lands, as it led to the desire to seek new territories for settlement in lands already inhabited and settled by others.

However, the Imperium which Vindex will create will be quite different from previous Empires because it will be a conscious creation: the result of a reasoned, honourable, civilized, approach; based upon honour, and the result of the conscious understanding we have achieved over hundreds, indeed thousands, of years.

This means it will not impose itself by force of arms upon others. Rather, it means it will be composed of thinking warriors who uphold honour and who prefer combat to dishonourable modern war. In particular, it means a federation of countries, or nations, who co-operate together in the pursuit of a numinous goal: not an Empire in the old sense of domination and conquest and occupation.

The old type of Empire belongs in the past: it is unsuitable for an honourable, rational, people."

</quote>

Without mentioning Hitler, or the Third Reich, this was clearly an evolution of Hitler's National Socialism and of the policies, such as Lebensraum, pursued by the Third Reich. In addition, what was not included in either the 2009 or the 2016 editions was his earlier *Brief Glossary* which makes interesting reading and is included here as an appendix. {6} .

Another significant reason for the Establishment hatred of and the mass media disinformation crusade against Myatt is that his Vindex mythos was appropriated by the antinomian Occult group the Order of Nine Angles (O9A, ONA) as part of their campaign against the Magian and Magian influence, with one advocate of the O9A writing that:

According to the esotericism of the O9A, Vindex is the name given to the exoteric (or "outer") nexion through which powerful acausal energies are presented on Earth in order to replace the current status quo (the Old Aeon) and which energies prepare the way for - and then inaugurate the practical beginnings of - the New Aeon.

Vindex can be presented ("manifest") in an individual (who may be male or female). If an individual, Vindex is the embodiment of The Law of the New Aeon, which is personal and kindred honour, with the O9A Code of Kindred Honour the new logos - the "word" - which describes this new aeon and which logos is the unique



perceiveration of the O9A.

Used as the exoteric name of an individual, Vindex means "the Avenger", and while it is traditionally (and semantically) regarded as a male name, with the Anglicized feminine form being Vengerisse, Vindex is now often used to refer to either the man or the woman who is or who becomes the nexion. The essence of the new way of life that Vindex heralds and implements (the Vindex ethos) is embodied in: (1) the way of tribes and clans in place of the abstraction of the modern nation-State; and (2) the way, the law, of personal and kindred honour in place of the abstract impersonal laws made by modern governments. {7}

Inevitably, given this anti-Magian campaign, the O9A became a focus for an Establishment and a mass media disinformation crusade using the 'black propaganda' spread by a paid Establishment (FBI) informant and agent provocateur. {8}

In 2021 Myatt was described by the Establishment policy group the Counter Extremism Project as one of the twenty most dangerous extremists in the world. {9}

Rachael Stirling  
2024

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Footnotes

{1} A facsimile of the printed 1984 text is available at <https://archive.org/download/myatt-vindex-destiny-west/myatt-vindex-destiny-west.pdf>

{2} Mark Weitzmann, *Anti-Semitism and Terrorism*, in *Terrorism and the Internet: Threats, Target Groups, Deradicalisation Strategies*. NATO Science for Peace and Security Series, vol. 67. IOS Press, 2010. pp.16-17.

{3} qv. *The Pagan Philosophy Of David Myatt*, <https://archive.org/download/myatt-paganism/myatt-paganism.pdf>

A printed edition of Part Two of the above work is available at: *Western Paganism And Hermeticism: Myatt And The Renaissance Of Western Culture*, Ragnorak Publications, 2020, [https://archive.org/download/western-paganism-and-hermeticism-myatt-and-the-renaissance-of-western-culture/Western\\_Paganism\\_and\\_Hermeticism\\_Myatt\\_And\\_The\\_Renaissance\\_of\\_Western.pdf](https://archive.org/download/western-paganism-and-hermeticism-myatt-and-the-renaissance-of-western-culture/Western_Paganism_and_Hermeticism_Myatt_And_The_Renaissance_of_Western.pdf)

{4} <https://davidmyatt.files.wordpress.com/2018/08/a-matter-of-honour.pdf>

{5} *The Mythos of Vindex*, 2009. Part Three of this compilation contains the complete text.

{6} The source is *Seven Essays Concerning The Mythos of Vindex*, e-text, n.d. The text contains early and revised drafts of *The Mythos of Vindex*.

{7} *Vindex - Mythos And Logos*, included in *The Seofonfeald Paeth*, <https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf>

{8} Refer to the *Introduction* to the 2022 text *The FBI Funded Campaign To Discredit The Order Of Nine Angles*, available at <https://archive.org/download/o-9-a-occult-menace/o9a-occult-menance-v3.pdf>

{9} <https://web.archive.org/web/20210126120934/https://www.counterextremism.com/content/top-20-extremists>

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Appendix

Glossary

Amrika/Amerika

A spelling used to describe the now Magian nature of that country commonly called America. Amrika has become the base of the magian New World Order, and Amrikan military forces are used to extend the Magian *diktat* to non-Western lands.

Ethos

Ethos refers to the distinguishing character, or nature, of a particular *weltanschauung*. The spirit that animates it.

First Zionist War

1939-1946 CE

Vulgarly known as the Second World War. The war to defeat NS Germany and Imperial Japan - those two peoples who had established numinous, warrior, alternatives to the vulgar materialistic Magian system.

**Hordes**

The term horde is used in the general sense of *a swarming crowd, a swarming mass* of humans. There is no specific relation intended, by the usage of the term horde, to the tribes, the hordes, of Genghis Khan or his descendants, such as Batu Khan, and his *Ak Orda*.

The term *horde* is apt since it relates to humans, and specifically it now implies uncouth behaviour, and the killing of other human beings, which makes it somewhat more apt than others terms, such as *swarm*.

**Hubriati**

The hubriati are that class of individuals, in the West, who have been and who are subsumed by hubris and the delusion of abstractions, and who occupy positions of influence and/or of power. Hubriati include politicians, Media magnates and their savants, military commanders, government officials, industrialists, bankers, many academics and teachers, and so on. The oligarchy (elected and unelected) that forms the controllers of Western governments are almost excursively hubriati.

Among the abstractions which delude hubriati are the State, the nation, abstract law, and the pretence that is called "democracy".

**Magian**

The term Magian is used to refer to the hybrid ethos of Yahoud and of Western hubriati. The Magian ethos is represented in the victory of consumerism, capitalism and usury over genuine, numinous, living culture; in the vulgarity of mechanistic marxism, Freudian psychology, and the social engineering and planning and surveillance of the nanny State; in the vulgarity of modern entertainment centred around sex, selfish-indulgence, lack of manners and dignity, and vacuous "celebrities" (exemplified by Hollywood); and in the conniving, the hypocrisy, the slyness, and the personal dishonourable conduct, which nearly all modern politicians in the West reveal and practice.

**Second Zionist War**

*1993 CE - ongoing*

Vulgarly known as the "war against terror" - and correctly known as the war against the Muslim awakening. This war is both (1) practical - for instance, the Zionist occupation of Palestine; the invasion of Afghanistan, and the fight against so-called "Muslim extremism"; and (2) psychological and propagandistic - the attempt, for instance, to develop a modernist Islam, compatible with the fraud called "democracy".

This is the war to ensure Zionist hegemony in the Middle East, and to ensure Amrikan hegemony elsewhere, and is a war against those who do not accept the Magian ethos and who want, instead, to establish a numinous alternative, a genuine warrior way of life, based on honour and dignity.

**Third Zionist War**

The coming war against Vindex and the clans, followers, and resistance fighters of Vindex, and of the warrior Vindex ethos. The warrior Vindex ethos is the way of clans and tribes and the way of personal honour.

**Vindex**

Vindex is the generic name for that revolutionary noble warrior who leads the practical fight against the Magian and their allies.

Source: *Seven Essays Concerning The Mythos of Vindex*, e-text, n.d.

## Concerning The Vindex Mythos



What has come to be known, in political and other circles, as the Vindex Mythos is the creation of David Myatt and dates back to the 1980s when he was involved in promoting and writing about National Socialism and was developing what the anti-fascist Searchlight organization described as a "revisionist version of National Socialism" with him then being regarded as "the most ideologically-driven Nazi in Britain, preaching race war and terrorism." {1}

Myatt expounded the mythos in two works: his *Vindex: Destiny of the West*, published and printed in 1984 in Virginia by George Dietz in his Liberty Bell magazine, {2} and his *The Mythos of Vindex* written in the late 1990s and revised between 2003 and 2009. Unlike *Vindex: Destiny of the West*, the later work was privately circulated by Myatt among members and supporters of Reichsfolk, at first in 1999, with a revised edition appearing in 2005, and was only made available to a wider audience in 2016 when Reichsfolk issued the final 2009 revision of *The Mythos of Vindex* as an e-text. {3}

### **Vindex: Destiny of the West**

In his 1984 work *Vindex: Destiny of the West* Myatt wrote that

"If an understanding of history implies an understanding of the present and a feeling for the future, then the work of the historian Arnold Toynbee is of great importance, for from his study of civilizations - and with the help of some of Oswald Spengler's insights - it is possible to construct a model of history that is fully in accord with scientific methodology and which predicts the future of the West."

The model Myatt constructed was based on his definition of civilization which differed from that of both Toynbee and Spengler, with Spengler having concentrated on what he regarded as cultures. Myatt's definition of civilization was that a civilization possessed a unique identity, manifest in a philosophy (ethos, or soul), that it had what he termed a 'bifurcation of identity', that it had a centuries long 'time of troubles', and that it arose primarily because of overcoming various physical challenges. Using these criteria he stated that there were in our history seven civilizations - which he named using Toynbee's nomenclature as the Sumeric, Egyptiac, Hellenic, Indic, Sinic, Japanese, and the Western - and that all these shared some common features, such as that they all ended in an Empire and which Empire lasted around 350 years. Myatt then applied this model to the current Western civilization which led him to conclude that there should be a Western Empire beginning around 2011 and which would last for around 350 years.

But Myatt, having undertaken an analysis of the Western 'Faustian' soul, came to the conclusion that it had suffered a severe distortion, been infected with a disease, with its ethos thus being fundamentally changed. This fundamental change, he concluded, might mean that there would be no Western Empire, no Western Imperium.

Myatt, adopting a term used by Spengler, described this distortion as Magian but defined and understood 'the Magian ethos, or soul' differently from Spengler. In Myatt's view the Magian ethos was manifest in Marxism and Communism and in the materialism both embodied, writing that

"The Communism that was given form by Marx is, in spirit, at variance to the Faustian ethos. Marxism, of whatever form, be it derived from Trotsky, Rosa Luxemburg, or Marcuse, transforms what the German philosopher Heidegger calls spirit to mere intelligence, it emasculates it [...] In all its implications, the materialism that has come to dominate the present century and which is exemplified by America, does not differ from Marxism or socialism - both represent, despite outward appearance in terms of the type of government, the same approach to the spirit or ethos of the West. Both emasculate that spirit, as Heidegger well understood. Marxism is not, as Spengler assumed, the logical outcome of the Faustian will-to-power: rather, Marxism is the ultimate contradiction of the Faustian. It returns the spirit to earth, to material concerns, and reduces everything to that which is common. It is totally opposed to the heroic idealism which is one of the Faustian qualities. The concern of the Faustian is more will-to-knowledge, more mastery through the use of a myth or mythos which is at once both numinous and archetypal."

According to Myatt, the Magian ethos is manifest in, among other things, the 12-tone musical system of Arnold

Schoenberg, in the psychological theory of Freud, in the sociology of Durkheim, and in abstract art. He noted that all these manifestations had one thing in common. They were all, in his words,

"the creations of Jews - the last representatives of the decayed Magian soul."

Given this analysis it is unsurprising that Myatt went on to write that

"In its relation to what we have called the ethos of the West, National-Socialism, from its very beginnings in Munich in 1919, stands as an embodiment of that ethos. National-Socialism was a resurgence of basically Faustian values over and above the cultural dominance of the Magian."

His belief was that

"while the founders of the Imperium may not call themselves National Socialists or use as their symbol the swastika flag, they will nevertheless be the heirs of National Socialism. In this bond lies the key to the creation of Imperium."

In respect of this Imperium based on a Faustian resurgence he introduced the figure of Vindex, stating that

"Vindex is the Destiny of the West – and his followers the force that will create Imperium. That this is so is not in doubt, as the model of higher civilization has been the creation of such a figure – the West will be no exception. What will be unique to the West, however, is the manner in which Imperium will, and must be, created because of the distortion the ethos of the West and, consequently, the societies of the West have suffered. Vindex can only create Imperium by the sword, by force of arms."

## **The Mythos Of Vindex**

Written some fifteen years after his *Vindex: Destiny of the West* this work introduces many new ideas and is different in tone, with Myatt having spent many of the intervening years developing his 'ethical National Socialism', which he used as the basis for his Reichsfolk group, and being involved in a practical way with National Socialist groups such as Combat 18 and his own National-Socialist Movement (NSM) which he founded in 1997. He had also been arrested on suspicion of incitement to murder and was widely believed to have inspired NSM member David Copeland who planted three bombs in London in the hope of igniting a race war, with one newspaper writing that Myatt was "the mentor who drove Copeland to kill" and that "behind David Myatt's studious exterior lies a more sinister character that has been at the forefront of extreme right-wing ideology in Britain since the mid-1960s." {4}

One of the main differences between the two texts is the emphasis in *The Mythos of Vindex* on clans, tribes, and honour.

### **Honour**

Regarding honour, Myatt expressed the view that

"Personal honour is both the essence of the natural, instinctive, Way of the Warrior, and one primary manifestation of the numinous itself, and it is Vindex who restores personal honour to its rightful place, as the basis for both law and for that tribal way of life which has been, and which is, our natural human way of living."

He even provides a detailed written Western Code of Honour and, bringing in the spiritual, remarks that

"Honour is manifest in a specific code of personal behaviour and conduct, and is the practical means whereby individuals can live in a noble way, consistent with the understanding or the feeling that noble individuals possess regarding the numinous; which is an awareness of hubris, of the natural - the human - balance that hubris upsets. An awareness, for instance, expressed by Aeschylus in the Oresteia and by Sophocles in Oedipus Tyrannus and in Antigone.

Understood in such classical, Western, and therefore pagan terms, there is thus in the noble a usually intuitive understanding of their mortal limitations and of the need to respect the numinous and thus the divine, manifest as they understood the divine to be in the gods."

He even provides a section on what he terms "the genesis of honour" and concludes with a view that contradicts the misogynistic sentiments of the majority of contemporary right-wing and neo-nazi groups, which view is that

"One neglected aspect of personal honour, at least in the milieu of modern politics, is that a person of honour has no bias regarding gender with there being an implicit understanding of equality between men and women, for what matters for a person of honour is a personal knowing of individuals and whether or not an individual acts or has acted in an honourable way [...] In practical terms honour means an acceptance of the necessity of female warriors and of women assuming through merit the position of chief of a clan or tribe, as Boudica once did in the Isles of Britain. It also means that Vindex might well be a woman."

### **Clans and Tribes**

It seems a reasonable assumption that Myatt's three-decade long practical involvement with politics (1968-1998) led to him rejecting politics as a means of changing the course of Western civilization, with that changing being away from



the Magian ethos and toward a Faustian resurgence. Indeed, many of his political writings while he was leader of the NSM concerned founding new folk communities as a prelude to the emergence of a new homeland. {5}

Of creating such a folk homeland he wrote, in *The Mythos of Vindex* that

"A folk community cannot be created by some political ideology, nor by some law or laws, or even by a large State. It exists; it lives, already; it dwells in a particular place; it has come into being - or comes into being - over a period of time. Hence, to create a new folk community we begin with what has already come-into-being: the people of the same folk and culture who dwell in what was once their homeland, or whose ancestors came from that homeland.

There is then a natural change and evolution - not a politically forced, abstract ideological change - within that community, which natural change and evolution arises over time through such things as following, upholding, the ethic of honour, through responding to the challenges which that community will face, through developing empathy via a dwelling on and working with the land, and through developing reason and understanding. What will result will be a new coming-into-being: a new folk."

That is, his emphasis was on folk, not on race, having made a distinction between the two:

"A folk is not an abstract, easily defined, static, 'thing' like the concept of race. It is a living, changing, evolving, being - a unique type of life. What defines a folk is thus far more than a certain set of physical or physiological or genetic characteristics. A folk is a symbiotic being - in symbiosis with the being which is the homeland of that folk, with that community or that collection of folkish communities. All this makes the culture, the Way of Life, the ethos (or soul) of that folk living as well."

As for how a new folk or clan can be created, Myatt gives some interesting details:

"A clan begins with, derives from, an extended family, and which family is - or rather consciously can be, via the ethic of honour, an awareness of the numinous and an understanding of Nature - bound by ties of kinship and loyalty and a shared culture or ethos.

A clan is formed when such an extended family, so bound, naturally and locally expands through marriage and mutually beneficial alliances with other families. Further expansion - often through the practical necessity of cooperating with nearby clans, for whatever reason, such as mutual defence, sharing of resources and of labour - develops such an informal alliance into a tribe, harrowed as such a tribe often is over several generations through shared experiences and difficulties overcome and through marriage.

This natural development historically occurred, for example, in the Shires of England where generational farms were often home to an extended family, with hamlets and then, later, villages - a form of tribe made up of various families - developing to aid the diverse specialisms that such farming communities came to require."

This is a world away from Storm-troopers marching in city streets, from political rallies, from electioneering and from a political leader making public speeches and promises. It is also worlds away from covert, insurrectionary, armed groups taking on the Old Order through campaigns of bombings, sabotage, and assassinations.

### **National Socialism**

Myatt's emphasis on clans and tribes logically implied not only the abandonment of politics as a means of changing existing societies but also the abandonment of National Socialism as a political weltanschauung. Thus he wrote that:

"the duty - the *wyrd* - of Vindex and of the clans of Vindex is not to strive to try and restore some romantic idealized past - or even be in thrall to some perceived *wyrdful*, often numinous-filled, past way of living, such as that which Adolf Hitler brought to Germany - but rather to establish an entirely new and conscious and thus more potent expression of the numinous itself. This new and numinous way of living replaces the impersonal tyranny of the State with the way of the clan and the tribe; it replaces the abstraction of politics, and of democracy, with personal loyalty to an honourable, noble, clan or tribal leader."

Which echoes what he wrote in his 1998 essay *Revolutionary Fantasies*, which captures the apolitical nature of his mythos:

"we must seek achievable, practical and realistic goals. This means forgetting for now about changing the world; forgetting for now about national and State politics. It means a change from politics to community, a change from useless rhetoric to practical, worthwhile deeds. We must stop dreaming unrealistic dreams, stop living in the past, and silently and slowly get on with the job of building the foundations for real Aryan communities, both new ones, through migration, and within existing nations." {6}

### **Vindex**

The details as to how a charismatic figure such as Vindex might go about creating a new homeland and then overthrowing the Old Order to usher in a Faustian-inspired Imperium are vague, with Myatt only stating that

"Vindex is [...] an archetypal figure who, by practical deeds, brings-into-being a new way of life and who confronts, and who defeats, through force of arms, those forces which represent the dishonour and the

impersonal tyranny so manifest in the modern world, especially in what it is convenient to call "the West". Vindex thus represents, par excellence, what is numinous, and restores the balance that has been lost; lost because of the imposition of un-numinous, impersonal, and tyrannical, abstractions. According to my understanding, personal honour is one primary manifestation of the numinous [...]

Vindex restores to the modern world the fundamental principle of true, natural justice: the personal justice based on the rule of personal honour, which thus gives to the individual a genuine freedom."

Which suggests that Myatt believes the key is a return to personal honour and to a system of law based on honour, and he is honest enough to admit that he does not have all the answers:

"As to the practical details of how Vindex and his/her tribes and clans having defeated the forces of the Old Order can establish the foundations for a new Imperium and proceed to establish a Cosmic Reich, and when it might be established, it is futile to speculate given the numerous variables involved. But Vindex - by force of personality, by his/her charisma and abilities - would find a way just as Adolf Hitler in the space of less than fifteen years rose from humble beginnings to become the popular leader of a new Reich."

All of which leaves the impression that Myatt set out to create a modern mythos, an archetypal figure named Vindex, and is content to let others provide details if such a mythos, such an archetype, inspires them. In this sense, Vindex is as Myatt himself admits more of a prophecy than anything else, writing as he does at the very beginning that

"Mythos, in the context of this work, refers to an intimation, or intuition, of an aspect of the Numen, presented as this is in words which relate an archetypal legend or an archetypal premonition/prophecy of some future events. Vindex is the name of one such numinous prophecy of the near future: an archetypal figure."

## Conclusion

What emerges from the two works by Myatt that we have considered is that his mythos of Vindex was political but also spiritual in a quite pagan way. It was political in that both texts praise National Socialism, decry what is considered to be Magian, are revisionist about the holocaust, and urge the creation of new societies, new ways of living. It is spiritual in that there was and is an emphasis in both on the numinous. However, the political was finally discarded in favour of the spiritual and the mythic.

In a telling passage in *Vindex: Destiny of the West*, Myatt expresses the essence of his idea, and in which passage he quotes Heidegger:

"These influences which have so profoundly changed the attitude of the West and so drastically changed its art are all decadent. By 'decadent' we mean spirit as a mere tool in the service of others:

"...a tool the manipulation of which can be taught and learned. Whether this use of intelligence related to the regulation and domination of material conditions (as in Marxism) or in general to the intelligent ordering and explanation of everything that is present and already posited at any time (as in positivism) ... the spirit as intelligence becomes the impotent superstructure of something else."

What is lacking in intelligence is the numinous – that quality which art at its very best expresses. The process of intelligence dominating spirit in this way – the origin of the decadent in art and philosophy – is usually the fate of an Imperium, not the transition to an Imperium from a Time of Troubles. What moulds the creativity during this transition (and well into the Imperium itself) is the image of the civilization's past. This gives form and authority to the Imperium and its institutions – it is the channeling of the spirit or ethos of the civilization into the forms and images appropriate to Imperium and in art becomes not a constriction but a new challenge. Thus, before the Roman Empire, the vigour and imagination of Ennius (239-169 BC) had given way to the image of the past (The Greek) achieved by Lucretius (98-55 BC) in his *De Rerum Natura*. Finally, there is Virgil (70-19 BC) whose art captures the Destiny of Rome and makes possible the Imperial advance, rooted as it then was in the Greek past.

An expression similar to Virgil's should exist in our time and in those artforms which the West has created."

In his *The Mythos of Vindex* the concept of the numinous is ever present, dominant, and Myatt neatly ties both works together when he writes that

"Both NS Germany and Imperial Japan were fundamentally instinctive and natural reactions to the dominance of the Magian ethos, and represented a mostly unconscious expression of the numinous, honourable, warrior ethos.

That is, they were akin to the natural healthy reaction of a human body invaded by some debilitating virus; an instinctive attempt to restore that natural balance which the Magian and their allies had disturbed [...]

Personal honour is both the essence of the natural, instinctive, Way of the Warrior, and one primary manifestations of the numinous itself, and it is Vindex who restores personal honour to its rightful place, as the basis for both law and for that tribal way of life which has been, and which is, our natural human way of living, a natural and human way that the abstractions of both the Magian and The White Hordes of Homo Hubris have undermined and destroyed.

Thus, the duty – the wyrd – of Vindex and of the clans of Vindex is not to strive to try and restore some romantic idealized past – or even be in thrall to some perceived wyrdful, often numinous-filled, past way of living, such as that which Adolf Hitler brought to Germany – but rather to establish an entirely new and conscious and thus more potent expression of the numinous itself. This new and numinous way of living replaces the impersonal tyranny of the State with the way of the clan and the tribe; it replaces the abstraction of politics, and of democracy, with personal loyalty to an honourable, noble, clan or tribal leader."

In his mythos, a way of life based on the clan and the tribe replaces the State, politics, and democracy; with the law of personal honour replacing what he states is "the abstract law of modern States," with Vindex restoring

"to the modern world the fundamental principle of true, natural justice: the personal justice based on the rule of personal honour, which thus gives to the individual a genuine freedom."

However, it remains to be seen whether this mythos can inspire sufficient individuals in the West to not only "bring-into-being" such an archetypal figure as Vindex (even if only in imagination or in fiction or in epic poetry or via the medium of Western art-forms) but also to lead to the creation of new folk communities from whence clans, and thence Vindex, might well emerge.

But of all of Myatt's works, past and present, *Vindex: Destiny of the West* and *The Mythos of Vindex* are by far the most popular, the most read, and by a wider diversity of individuals with a most diverse range of interests.

Rachael Stirling  
May 2017  
Revised 2022  
v.1.03

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{1} Theoretician of Terror, *Searchlight*, July 2000. Some 'Searchlight' material relating to Myatt can be found in the Searchlight Archive in the University of Northampton archive room (ID: SCH/01/Res). Most of the Myatt items are in Series 12, SCH/01/Res/BRI/12/004, which deals with Combat 18. Some other material, relating to Myatt's *National-Socialist Movement*, is in Series 21 SCH/01/Res/BRI/21/002

It should be noted that since *Searchlight* was an antifascist advocacy group its material represents a particular political point of view, a view which in respect of Myatt is described in *The Modern Tale Of An Antifascist Propagandist* which charts how the author of Searchlight's July 2000 article *Theoretician of Terror* viewed Myatt. *The Modern Tale Of An Antifascist Propagandist* is available at <https://archive.org/download/a-modern-tale/a-modern-tale.pdf> with an archive copy at <https://web.archive.org/web/20220504141544/https://theo9away.files.wordpress.com/2022/02/a-modern-tale.pdf>

{2} A copy of the 1984 printed edition of *Vindex - Destiny of The West* is in the British Library [General Reference Collection YC.1988.a.7809] with another in the Special Collections section [Arsenal Collection] of the library of Michigan State University.

A digital (facsimile) copy of the issue of Liberty Bell magazine which contains the full text of Myatt's *Vindex - Destiny of The West* (pp.5-28) is available at [https://archive.org/download/LibertyBell\\_201708/LB-198401.pdf](https://archive.org/download/LibertyBell_201708/LB-198401.pdf)

{3} The full text of Myatt's *The Mythos Of Vindex* - the third and final edition dated 2009 - is available at <https://archive.org/download/david-myatt-mythos-of-vindex-3/david-myatt-mythos-of-vindex-3.pdf>

{4} Sunday Mercury, July 9, 2000

{5} An example of such writings is the article *Facing The Reality* which was published in Issue 31 (April 109 yf) of his printed *The National-Socialist* newsletter. It is included here in the Appendix.

{6} The essay was circulated in 1998, with a revised edition published in 111yf (2000). It is included here in the Appendix.

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## Appendix

Editorial Note: Although the following two essays by David Myatt are outdated, 'politically incorrect', and some would say naively idealistic, they represent the shift that occurred in Myatt's thinking in 1998; away from electioneering, violent street confrontation, and talk of covert - insurrectionary - action toward at first a more balanced political approach, and then toward forming new communities.

A shift that was as he writes for "reasons which I learned the hard way, from practical experience." Which led him to conclude that "we simply do not need to go outside the bounds of current law to get our message across, " and that:

"Our fundamental and necessary task is to create real Aryan communities where we can have Comrades, and only Comrades, as neighbours. Our real task is to create the infrastructure we need: Schools, shops, stores, farms.

We need living, working, examples of our principles, our beliefs. We need to show people by example. We

need to build, slowly, methodically, the foundations of a new Aryan way of living."

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## **Facing The Reality**

### **The Reality**

In our fight for freedom, we have to face the reality of our times. The reality is that our times are very different from those which existed in this country fifty years ago - and vastly different from those which existed in Germany after the First World War and which gave rise to the NSDAP and our first great victory.

In those days, there was still a nationalist sentiment among the majority of our people as there was an instinctive sense of racial identity. There was even a certain sense of racial superiority - we Whites, we Europeans, were civilized, while "natives" were regarded rather like naughty children who had to be educated and taught how to behave.

In those days, there was still in existence in countries like Britain and Germany a rural way of life, steeped in tradition. Because of this, what we have come to call the Aryan ideal of Blood and Soil actually existed - it lived, was made real, among our people and in our land.

Furthermore, in those days, a significant number of our people still upheld and tried to live by the Aryan ideals of honour and duty. The majority of young men of those days still aspired to be warriors, like their ancestors - they still yearned to fight, as they still sought real dangerous adventure.

Also, we Aryans had much more freedom then than we do now. We were free to protest, to march, to defend ourselves from attack, as we were free to speak openly and to produce and distribute literature and propaganda. There were, for instance, no "Public Order Acts" restricting and taking away our natural rights and freedoms, as the Police had far fewer powers of arrest, search and detention than they do now. In fact, many Police Officers in those days were broadly sympathetic to our Cause.

Today, our nations are very different places. In many ways, the nations we live in now seem to belong to a different world. We now have a mainly urban way of life, as a result of which our ideal of Blood and Soil no longer exists for us in a practical way. We have tyrannical laws which, for instance, prevent us holding public marches and meetings, and which restrict what we can say or do in public. We have a majority of our own people supporting these tyrannical laws - or at the very least, indifferent to them.

Today, we have the majority of our own people ignorant of the Aryan value of duty to the folk - thus are they indifferent to their race, their Destiny, their racial heritage and their Aryan customs. We have the majority of the men of our race indifferent to or disdainful of the Aryan ideal of honour - thus are they content to live a materialistic life, unlike their warrior ancestors. Today, the majority of our young men no longer yearn to be warriors - instead, they yearn to be "sports stars", or "entertainers" or desire to "earn lots of money".

Today, we have a Police force which is largely unsympathetic to our racial Cause and which enforces all the tyrannical anti-Aryan laws which our enemies have made over the last sixty or seventy years to increase their grip on power. We have the senior ranks of this Police force which sees us, and our very Cause, as "the enemy", as criminals, because we still dare to defy the tyrannical Marxist political correctness which they themselves believe in.

Today, we have the immense power of the Media against us - and over fifty years of brainwashing to contend with. For the past fifty years our people, from the cradle to the grave, have been brainwashed, mentally conditioned, by the Media, by politicians and by teachers who all have supported the lies on which the present tyrannical anti-Aryan System has been built. These lies are the lie of "racial equality", the lie of "parliamentary democracy", the lie of "the meaning of life is personal happiness". Thus have the majority of our own people come to support the System, or at least not actively fight against it in any meaningful way.

Today, our very Cause is misunderstood by the majority of our people, thanks to fifty years of lies which our opponents have spread, unhindered. Today, because of all these things, our options are limited.

### **Our Realistic Option**

Since our aim is to create our own Aryan nation, our own State or Reich, where we can live in freedom according to our Aryan customs, we have to realize that this means - whatever option or way we choose - fighting the present System. We must fight or struggle against the System for two very simple reasons.

First, the System itself will seek to destroy us, whatever option or way we choose. They will do this because the people who have created and who control this System see us as their mortal enemy - a threat to their power, and even their very existence. Let us make no mistake - they hate us with a fierce, irrational and passionate hatred. They also fear us, even now when they have so much power and so many resources, and we have so little - for we with our nobility, our honour and our idealism represent everything they themselves are not now, never have been and never can be.

The second reason we must fight the System is that our very Cause demands that we try and free our people by

converting them to our ideals (see *The National-Socialist* Number 26) and this by its very nature will bring us into conflict with a State whose very existence is a negation of these ideals.

Given that we must struggle against the power and the tyranny of the System, we have but three options.

- (1) We can seek to become the Government of this nation by participating in the electoral system and getting people to vote for us. This requires a political party which fields candidates in elections.
- (2) We can seek to overthrow the Government through armed insurrection, a coup d'etat or something similar. This requires a covert group.
- (3) We can undermine the Government by taking away the support it has from our people by seeking to convert our people to our Cause. This requires a revolutionary Movement of social and political reform which has a spiritual foundation.

The National-Socialist Movement has chosen this third alternative - the way of a revolutionary, spiritual, Movement; the way of a living, organic, Movement (see *The National-Socialist* Number 30). We have chosen this way because it is the only realistic, feasible option we have today. To understand why this is so, let us consider the other options.

#### **Why Armed Insurrection Will Fail**

The option of armed insurrection is unrealistic for the following reasons:

- (1) We do not at present have the support of even a large section of our own people, and such support is essential for any group which seeks to overthrow a Government through military or guerilla means. Such support occurs when a significant number of people see the Government, the State, as the enemy, as oppressors, and such support is the only way a covert group can survive - the people who sympathize with this group, or who support it, provide the "safe houses", the food, the finances, the fighters who continue the struggle, and much more besides. The truth of our times is that most of our people either support the present State, through ignorance or brainwashing, or are indifferent to it.
- (2) We do not at present have any significant support among the Police or the Armed Forces, such support being helpful if not essential for a successful covert or guerilla movement, as it provides: (a) the intelligence necessary to mount successful attacks, and (b) some of the weaponry needed to tackle the forces which support the State.
- (3) We cannot at present find - from among our own supporters - even two dozen fanatical and committed people prepared to die for the Cause.
- (4) We have no roots, no base, no foothold, in any community or any area in our own nation - that is, we do not have a single neighbourhood, or any area at all, where we have the support of the majority of people. We are dispersed across the whole country, and as such are easy targets for the State.

The bottom line today is that were a few of us to do anything in the way of guerilla action, the majority of our own people would betray us to the Police, such is their lack of sympathy for, and lack of understanding of, our Cause.

We are at least ten if not twenty years away from acquiring the fundamental things which any real covert or guerilla movement needs. Because of this - however desirable it might seem to try and overthrow the State by such means - such covert action if attempted now or in the near future will certainly fail.

Before we can even talk seriously of such covert action we have to build the secure foundation which is needed. This secure foundation is the support of a significant number, if not a majority, of our own people - they need to see the Government, the State, for the tyranny it is as they need to support us or sympathize with us as National-Socialists.

#### **Why Electioneering Will Fail**

The option of electioneering - of forming a political Party and contesting elections in the hoping of becoming the Government - will, with one exception [1], fail for the following reasons:

- (i) The System will simply not allow an Aryan political Party to achieve success by this means. If any such Party shows any sign of gaining any success whatever, the System will simply change the rules. Thus they will make new laws, which take away what little freedom remains to campaign in public, as they will contrive to have the leaders of such a Party tried on some charge or other. The System will also try and bankrupt such a Party by having some organization or other, or some individual, sue the Party and claim "damages", as has happened many times in America.

The System will use any and every means at its disposal to save itself - the people who run this System are not going to just sit back and watch an Aryan political Party gain success after success. If necessary - and if they cannot remove the leaders and organizers of such a Party by sending them to prison on some pretext or other - they will assassinate those leaders and organizers.

- (ii) Getting people to vote for a political Party at election time is not the way to gain real support: it does not make the majority of people into real, dedicated National-Socialists as it does not make them live their lives in an Aryan way, with honour, with loyalty and doing their duty to their race. Such electoral support - as far



as real significant social and political change goes - means very little.

The support a political Party achieves through voting is not what is required - a fundamental political and social revolution is what is required. A political Party whose fundamental aim is gaining votes at elections is by its nature a Party which has compromised with the ways of the System itself and the anti-Aryan values of the System - for everything that such a Party does is determined or judged by the number of votes received, or the hope of gaining more votes. Thus does such a Party curry favour with the people, as the people are now, in the hope of gaining their votes - it does not tell the people the whole truth about their decadent, dishonourable, egotistical way of life as it does not try and show them how they should live: as honourable Aryans, proud of their heritage and aware of their unique Destiny.

### **Our Spiritual Revolution**

The only realistic option available to us is the one that the National-Socialist Movement has chosen - the way of social and political revolution, a spiritual revolution, through seeking to convert our people to our noble Cause of Aryan freedom. It needs to be repeated yet again that this way involves three things:

(1) It involves us in going out among our own people - talking to them person to person - and trying to win them over to our Cause and recruit them as members or supporters for our Movement.

(2) It involves us being part of a legal and openly National-Socialist organization and developing through this organization a real comradeship among ourselves.

(3) It involves us in having some rural base, some kind of community where we can make our ideals of Blood and Soil real and where people can come to see what our ideals and our Aryan way of life really mean. Such a base, such a community is of vital importance for us, today, because the sad fact is that nowhere in our country do these ideals and this way of life still live. This community - ideally, a working farm - and its way of life will be one of our best means of propaganda.

In addition to these things, we must learn the lessons of the past five years in respect of propaganda.

The first of these lessons is that all of our propaganda - from leaflets, to pamphlets, to posters - should be geared toward recruiting our people and geared toward projecting the truth about our Cause: its nobility, our desire for freedom and so on. That is, all our propaganda should be both positive and idealistic. This is so because of our fundamental aims: convert and recruit, and spread the truth about our Cause.

The second of these lessons is that this propaganda must be legal for one very practical reason. Propaganda which is today illegal under the various tyrannical laws of the System is both ineffective in recruiting others and totally unnecessary - a waste of resources. What such propaganda expresses, can be better expressed in a positive and idealistic way - that is, in a legal way. Anything else which such illegal propaganda might seek to achieve is totally irrelevant and unnecessary to us - for we are concerned only with our aims of convert, recruit and spreading the truth about our Cause.

To labour the point - we simply do not need to go outside the bounds of current law to get our message across.

### **Why Victory Will Be Ours**

If we stick to our aims of convert, recruit and spreading the truth about our Cause, and if we develop our Movement as it has been explained above and elsewhere (see the past four issues of *The National-Socialist*) that it must be developed, then we will certainly win.

If we do these things we will win for one very good reason: there is no power on this Earth which can stop the victory of a moral and spiritual Cause which has truth and justice on its side and which has as its champions idealistic men and women who are prepared to seek converts.

The power of money cannot stop the victory of such a noble crusade. All the might of all the armies and all the Police forces in the world cannot prevent the victory of such a Cause. All the laws of all the Governments cannot prevent the spread of such a Cause.

These things are as they are because our Cause is now much greater, much more powerful, than any one individual. It is much greater, much more powerful because it is noble and spiritual and because we who truly uphold and champion this noble Cause know that we, as individuals, are expendable - for we have re-discovered the ancient wisdom of our race which our enemies have tried, with their money, their power, their decadence, their laws, to make us forget. This wisdom is that we are part of our race - and that the very meaning of our own lives is to aid our race.

Thus, were one of us to be imprisoned - someone else will carry on the good work in society while the person in prison becomes a Hero, a living icon admired for their courage and their devotion to duty. Thus, were one of us to be assassinated, someone else is always there to carry on the Cause, while the person assassinated becomes a martyr, remembered and revered for all time.

The only question which really remains to be answered is when victory will be ours. The answer depends on us - on we who are living now. Victory can be ours in our lifetime if we are noble and dedicated enough - if we live as we are meant to live, as Aryans true to our noble values of honour, loyalty and duty.

[1] One way of achieving practical power by conventional political means is if we are gifted by Providence with another Adolf Hitler. That is, if a genuine Leader arises to guide us to victory, for such a leader, like Adolf Hitler did, could convert our people into idealistic National-Socialists, and thus achieve both an outer political revolution and a genuine social revolution.

Originally published in Issue 31 of *The National-Socialist*, April 1939

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## Revolutionary Fantasies

The title - Revolutionary Fantasies - was used by Jost of Aryan Kindred several years ago and his article was critical of those who talked and wrote about doing "revolutionary deeds" along the lines of "leaderless resistance".

I did once, several years ago, consider for a while that it might be necessary and indeed feasible to use such tactics but as I explained in the essay *The Reality* such tactics are not practical now for three basic reasons, reasons which I learned the hard way, from practical experience.

First, we as National-Socialists (and even as exponents of Aryan identity) lack support among our own people, with such support being a pre-condition to any successful or meaningful revolutionary action. The majority of our people, to put it bluntly, simply either do not care or do not understand what is going on. As long as they have food, shelter, a reasonable (or in most cases, very good) standard of living, entertainment, a partner, a reasonably happy family life, and other such things, they have no desire for change: they feel no need for radical, revolutionary change.

Second, we do not even have one real Aryan community which we can call our own; that is, where thousands of us live in the same area, in families and as single individuals, and which openly and willingly upholds our ethos, our way of life, our principles, our beliefs, and where we have our own Schools, and some kind of local Aryan authority: where we elect our own local officials who believe as we do and who strive to do their public duty according to our principles.

Third, we cannot even find a few score dedicated fanatics prepared to fight and die for our Cause. I know, for I have tried to find such people for several decades.

Furthermore, every single covert organization we create is either disrupted, or infiltrated by ZOG agents, or both, and quite often the disruption that occurs is due to pettiness, to the human failings of some of those involved.

Quite simply, it is difficult to find people of the right calibre. In addition, because of the tyrannical nature of our Governments, which now have enormous resources and power at their disposal, those who try to plan and organize such things have to be very, very careful to avoid being compromised, and arrested. There is now so much covert and overt surveillance, by Government agencies, so much infiltration by their agents that trying to even start something is very difficult, given the fact that we do not know who, outside of our small circle of close Comrades, we can trust.

We no longer have a common link with our people: we are no longer of their communities because they do not have real, folk, communities anymore.

It amounts to the fact that there is and has been a lot of talk about revolutionary and covert action, but very little action. And the few actions which have been undertaken have made no difference at all. They have not led to new recruits; they have not even made any difference whatsoever to the power, the influence, of ZOG. They have not led the majority of our people to the truth, or affected in any significant or even noticeable way the tyranny, the manipulation, that goes on. All such actions have done is to feed the fantasies of those who desire to act, but who lack true Aryan guidance: who lack someone strong enough to tell them that such fantasies are and will remain, for the near future, just fantasies. And the sad thing is that many activists have had to go to Prison, for a very long time, as some have been killed, for us to learn the lesson we needed to learn.

It is thus highly irresponsible of any of us to encourage anyone to think in terms of such "revolutionary fantasies." The desire for revolutionary action that some of our young men feel is a good and natural desire, a healthy response; but we need and must direct that desire into productive things and toward achievable and necessary goals. We must build the foundations we need before we can seriously undertake such action, and these foundations are real support among our own people.

### Our Fundamental Problem

Our fundamental problem is lack of support by our own people. The majority simply do not understand or care about what is going on. They simply have lost their Aryan identity.

We belong to a different world than them; it is as if they are strangers.

Seventy, even fifty, years ago it was not like it is now. But such has been the manipulation of our people by the social engineering of ZOG, such their brainwashing by the social and political ideas of ZOG, that they no longer behave, think, act or even feel like Aryans.

Our fundamental and necessary task is to create real Aryan communities where we can have Comrades, and only Comrades, as neighbours. Our real task is to create the infrastructure we need: Schools, shops, stores, farms.

We need living, working, examples of our principles, our beliefs. We need to show people by example. We need to build, slowly, methodically, the foundations of a new Aryan way of living.

In terms of existing nations, this means we must seek to convert, to win over to our Cause, whole streets, whole neighbourhoods: we need to concentrate on certain areas and by, doing practical things to aid our people there, win them over by example. And most important of all we need to forget for the moment about our Governments; we need to forget about those things which we cannot do anything about, which we are powerless at present to change, and instead change what we, as individuals, can change: things in our own street, our own neighbourhood, our own town.

That is, we must seek achievable, practical and realistic goals. This means forgetting for now about changing the world; forgetting for now about national and State politics. It means a change from politics to community, a change from useless rhetoric to practical, worthwhile deeds.

We must stop dreaming unrealistic dreams, stop living in the past, and silently and slowly get on with the job of building the foundations for real Aryan communities, both new ones, through migration, and within existing nations.

In respect of founding new communities, if we really believe what we preach - if we really believe that our duty to our folk comes before our own self-interest - then we will make the changes in our life which are necessary, finding like-minded Aryans, and beginning to plan where we can go, as small groups of brothers and sisters, to found our new communities and so begin to live as we should live, as decent, hard-working Aryans.

And I know in my heart that it will be from one of these small Aryan communities that a new and free Aryan nation will emerge.

1st December 111yf

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Title Image: Hjaðningavíg

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## Ouroboros: Myatt, Vindex, And A Return To Physis



With the publication of his translations of and commentaries on eight tractates of the Corpus Hermeticum in 2017 {1} followed later in the same year by his two monographs on Greco-Roman paganism {2} it seems to me that David Myatt's antinomian life has come full circle.

In his 1984 text *Vindex - Destiny of the West* {3} he wrote that

"Adolf Hitler is as central to Imperium as Caesar was to the Roman Empire, and while the founders of the Imperium may not call themselves National Socialists or use as their symbol the swastika flag, they will nevertheless be the heirs of National Socialism. In this bond lies the key to the creation of Imperium [...]"

To pretend that National Socialism or Adolf Hitler are not important for the West is absurd: National Socialism (or perhaps more correctly, Hitlerism) cannot be ignored and any movement, political or which has as its aim the creation of a Faustian Imperium, will never succeed as long as it ignores the importance of this philosophy for the sake of temporary and, finally, illusory gains."

He goes on to explain that "Philosophically, National Socialism represents the revaluation wished for by Nietzsche – a return to Nature (the *physis* of the Greeks) as an unfolding in the sense of the pre-Socratics [...] Such a returning is a return to the dynamic paganism that pre-dated Christianity."

To pretend that National Socialism or Adolf Hitler is not important for the West is absurd: National Socialism (or perhaps more correctly, Hitlerism) cannot be ignored and any movement, political or otherwise, which has as its aim the creation of a Faustian Imperium, will never succeed as long as it ignores the importance of this philosophy for the sake of temporary and, finally, illusory gains.

Adolf Hitler is as central to Imperium as Caesar was to the Roman Empire, and while the founders of Imperium may not call themselves National Socialists or use as their symbol the swastika flag, they will nevertheless be the heirs of National Socialism. *In this bond lies the key to the creation of Imperium.*

Philosophically, National Socialism represents the revaluation wished for by Nietzsche—a return to Nature (the *'physis* of the Greeks) as an unfolding in the sense of the pre-Socratics. Heidegger's philosophy is another expression of this, and it is no coincidence that Heidegger never renounced his National Socialist affiliations, despite the many attempts to coerce him.

Such a returning is a return to the dynamic paganism that pre-dated Christianity (which became, under Christianity, the old Germanic chivalry<sup>108</sup>). But National Socialism is much more than a philosophy, a way of thought: It is a way of life, concerned with practical realities. It recognizes the harmony that exists through a unity of man with Nature and which is exemplified in one way with the yeomen or small-holders who earn their living from the land and who are thus attuned to the rhythms of rural life and who are aware of natural change and struggle. National Socialism is founded upon the basic realization that man is part of, and subject to, the laws and processes of Nature. He is not above it, although he can, providing he works with these laws, change it to a certain extent. Perhaps the most fundamental example of this, for man, is race: the recognition of not only differences and differing aptitudes between races<sup>†</sup> but also of individuals in each race. There is in National Socialism a desire to preserve identity, to foster quality over and above quantity, as well as encourage,

For what Myatt has done in those 2017 publications and in his other translations of classical works (from Aeschylus to the Pre-Socratics) is to enable us



"to appreciate and understand the classical, pagan, ethos and thence the ethos of the West itself." {4}{5}{6}

In other words, Myatt has explained in his translations the philosophical basis of the pagan "returning" that National-Socialism represented politically and otherwise.

Importantly, in his *Classical Paganism And The Christian Ethos* he wrote that

"the quintessence of such a weltanschauung, of the paganus ethos, is that ethics are presenced in and by particular living individuals, not in some written text whether philosophical or otherwise, not by some proposed schemata, and not in some revelation from some deity."

Which brings us to two things. First, Myatt's admiration of modern warriors (and National-Socialists) such as Waffen-SS General Leon Degrelle and Otto Ernst Remer. Of Remer he wrote in his 2013 autobiography *Myngath* {7} that "I admired his honour and his loyalty and his commitment to the duty he had sworn an oath to do. Here, I felt, was a modern-day Greek hero."

Second, Myatt's life-long commitment to the principle, the ethic, of personal honour, stating in 1998 that "the only law I believe in and strive to uphold is the law of personal honour." {8} Which concept of personal honour also runs through his 1998 interview with a then official representative of an anti-fascist organization, with Myatt "on his word of honour" saying in that interview that he is not Anton Long and that he has never been in any practical way involved with the Occult group the Order of Nine Angles. {9}

That the then official representative of an anti-fascist organization refused to believe Myatt's denials and, despite having nothing probative to support such allegations - continued to repeat his allegations, led Myatt to challenge him to a duel with deadly weapons which challenge of course the ideologically driven anti-fascist declined, leading Myatt to write:

"Given that I have challenged two journalists, according to the law of personal honour, to a duel with deadly weapons for making such malicious allegations, and given that they did not have the honour to accept this challenge or issue an apology in lieu of fighting a duel, I consider my honour vindicated." {8}

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In what I personally regard as one of Myatt's most important works, he writes in his *Classical Paganism And The Christian Ethos*, that

"The paganus weltanschauung, ancestral to the lands of the West, that has emerged is one which, shorn of technical, Greek, and metaphysical terms, many may find familiar or already be intuitively aware of. For it is a weltanschauung of we human beings having a connexion to other living beings, a connexion to

the cosmos beyond, and a connexion to the source of our existence, the source of the cosmos, and the source - the origin, the genesis - of all living beings. Which source we cannot correctly describe in words, by any denotata, or define as some male 'god', or even as a collection of deities whether male or female, but which we can apprehend through the emanations of Being: through what is living, what is born, what unfolds in a natural manner, what is ordered and harmonious, what changes, and what physically - in its own species of Time - dies [...]

Such a developed paganus weltanschauung - in its ethos and its ontology, ethics, and epistemology, and thus with its virtues of personal honour and empathy combined with a respect for the numinous - is quite different from Christianity and other revealed religions, and certainly does, in its noble simplicity and practicality, seem to be more human in physis, more balanced, and could well be more productive of a healthy personal ψυχή, than Christianity and other revealed religions.

Such a modern paganus weltanschauung may also be a means to reconnect those in the lands of the West, and those in Western émigré lands and former colonies of the West, with their ancestral ethos, for them to thus become, or return to being, a living, dwelling, part - a connexion between the past and the future - of what is still a living, and evolving, culture. Perhaps the future of that culture depends on whether sufficient individuals can live by the high personal standards of such a modern paganus weltanschauung."

That is, Myatt seems to me to be not only re-expressing what he wrote about Christianity, paganism, and physis, in his much earlier *Vindex - Destiny Of The West* but also presenting us with the philosophical foundations of "a return to the dynamic paganism that pre-dated Christianity."

A dynamic and a new paganism that has the ethic of personal honour at its heart and which ethics are thus "presenced in and by particular living individuals, not in some written text whether philosophical or otherwise, not by some proposed schemata, and not in some revelation from some deity."

Ethics presenced in individuals such as Waffen-SS General Leon Degrelle and Otto Ernst Remer. Which leads us back, in my view, to what Myatt wrote in *Vindex- Destiny Of the West*,

"that National Socialism - what it was, not what propaganda has made it appear [to be] - was an expression of Faustian resurgence and nothing is more indicative of the influence of the Magian ethos [...] than the fact that National Socialist Germany perished after only twelve years of existence because of a war that neither Hitler nor the German people wanted. This war resulted in the enslavement of half of Europe to Communism, destroyed the British Empire, and left the world divided between the materialism of

America and the materialism of Soviet Russia. 1945 was a turning point for our civilization; the old values which created the West and which inspired the National Socialist movement began to disappear from the hearts and minds of Europeans."

Rachael Stirling  
April 2021 ev (132 yf)

{1} *Corpus Hermeticum: Eight Tractates*, ISBN 978-1976452369. Available as a gratis pdf document at <https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf>

{2} *Classical Paganism And The Christian Ethos*, ISBN 978-1979599023, and *Tu Es Diaboli Ianua*, ISBN 978-1982010935. Both available as gratis pdf documents at (i) <https://davidmyatt.files.wordpress.com/2018/03/tua-es-diaboli-ianua.pdf> and (ii) <https://davidmyatt.files.wordpress.com/2018/03/classical-paganism-v2-print.pdf>

{3} A facsimile of the 1984 published text is available at <https://archive.org/details/myatt-vindex>

{4} The quotation is from *Re-discovering Western Paganism, in Western Paganism And Hermeticism: Myatt And The Renaissance of Western Culture*, available at [https://archive.org/details/tags\\_20210805](https://archive.org/details/tags_20210805)

{5} In regard to the Pre-Socratics, see <https://davidmyatt.files.wordpress.com/2021/04/pre-socratic-and-aristotle.pdf>

{6} In regard to Physis see <https://davidmyatt.wordpress.com/aristotle-metaphysics-1015α/>

{7} <https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myingath.pdf>

{8} The statement is included in his 20 page polemic *A Matter Of Honour* published in 2012, and available at <https://davidmyatt.files.wordpress.com/2018/08/a-matter-of-honour.pdf>

{9} The interview is available at <https://www.youtube.com/watch?v=RZZeuPoplu4>

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Ouroboros, from Folio 196 of Codex Parisinus Graecus 2327 (c. 1478 ev)

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# **The Mythos of Vindex**

**David Myatt**

Part One: Vindex and The Defeat of The Magian.

Part Two: The Ethos of Vindex In Historical Context.

NS Germany and the Bushido of Japan.

A New and Numinous Ethos.

Part Three: The Clans of Vindex – The Numinous Warrior Way of Life.

Part Four: The Law of Personal Honour.

Part Five: Toward the Galactic Imperium.

Appendix 1: The Irrelevancy of Nation and Ethnicity in the Mythos of Vindex.

Appendix 2: The Meaning of the Term Magian.

Appendix 3: A Brief Glossary.

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## **Part One**

### **Vindex and The Defeat of The Magian**

Mythos, in the context of this work, refers to an intimation, or intuition, of an aspect of the Numen, presented as this is in words which relate an archetypal legend or an archetypal premonition/prophecy of some future events.

Vindex is the name of one such numinous prophecy of the near future: an archetypal figure who, by practical deeds, brings-into-being a new way of life and who confronts, and who defeats, through force of arms, those forces which represent the dishonour and the impersonal tyranny so manifest in the modern world, especially in what it is convenient to call "the West".

Vindex thus represents, par excellence, what is numinous, and restores the balance that has been lost; lost because of the imposition of un-numinous, impersonal, and tyrannical, abstractions. According to my understanding, personal honour is one primary manifestation of the numinous, and it is personal honour that the abstract impersonal laws of all large modern "nation-States" take away, reducing the individual, as such States do, to a

mere characterless often debt-ridden lackey or drone who is expected to toil to pay the taxes that the State imposes, which taxes are nothing more than a government run protection-racket, and which taxes keep the whole rotten, corrupt System of corrupt dishonourable politicians, and their flunkies, going.

Personal honour is the way of the noble warrior – the way of the characterful men and women who have learnt from practical experience, who rely on themselves to solve their own problems and disputes, and for whom personal honour is the only law of true justice. The abstract law of the modern States is the way made for the supine masses who are made to rely on "the State" to solve their problems and their disputes, and who are for the most part manipulated and moulded by a powerful, arrogant, and often wealthy and privileged (not to say innately cowardly and dishonourable), self-appointed elite, which elite – through their use and control of, or influence over, such things as the Media, the entertainment industry, advertising, business, banking, and politicians and political parties – have manufactured the soul-less mostly urban societies of the modern industrialized so-called "democratic" world where some abstract "progress" has become a god to be worshipped and obeyed, where the mumbo-jumbo of usurious banking has hypnotized generation after generation, and where the impersonal manufactured law of mostly corrupt and dishonourable and self-serving politicians is stupidly regarded as representing "justice".

In brief, Vindex restores to the modern world the fundamental principle of true, natural justice: the personal justice based on the rule of personal honour, which thus gives to the individual a genuine freedom. For it is this natural, and human, justice, which the modern State has usurped, making the individual powerless before "the might of the State", for there are no so-called "individual rights" which the mighty State cannot take away or suspend or ignore or legislate away, and no area where the State cannot interfere or impose its will, as is so evident by the ever-increasing power and authority given by the State to its minions, such as the Police force and the Security services, which Police force and which Security personnel, can arrest, detain, forcibly restrain, and imprison – that is, take away the dignity and personal honour – of any individual provided some other minion of the State believes or assumes there is some "just cause", according to the impersonal laws of the State itself, which laws the State continues to manufacture, tyrannical year after tyrannical year. [1]

### **The Tyranny of The Magian**

The abject dishonourable tyranny of the modern industrialized world – of the modern West – has been manufactured by the Magian, and by the Magian ethos.

The Magian ethos is represented in the victory of consumerism over genuine, numinous, culture. It is represented in the triumph of abstract "cleverness" – particularly abstract "law" – over the noble instincts of the man, or woman, of honour. It is represented in the triumph of vulgar mass entertainment over



spontaneous family and small community events. It is manifest by the triumph of urban haste and impoliteness over the possession of rural manners. It is manifest in the triumph of loans and usurious debt over thrift. It is represented in the triumph of indecency and profanity over modesty. But, perhaps most of all, it is represented in the destruction of the slow, rural, way of life – work involving manual labour and/or the labour of animals – and its replacement by the industry and machines of Homo Hubris, made possible by a rampant capitalism and the abject and large-scale exploitation of people and natural resources by modern States and their privileged oligarchies. [2]

For the industrialized nations of the West are the original abode of Homo Hubris: that new sub-species of the genus, Homo, which new sub-species has evolved out of the industrial revolution and the imposition of both capitalism and what is called democracy. This new rapacious denizen – this creation of the modern West [3] – is distinguished by their profane "lack of numinous balance", by a lack of knowing of and feeling for the numinous; by a personal arrogance, by a lack of manners, and by that lack of respect for anything other than strength/power and/or their own gratification. And it was to satiate and satisfy and to use and control Homo Hubris that the Magian and their acolytes manufactured the vacuous, profane, vulgar mass entertainment industry – and mass "culture" – of the modern West, just as it is the Magian-controlled Media, and the "spin", the propaganda, of politicians who have been assessed and accepted by the Magian cabal, which keeps Homo Hubris almost totally unaware, and uncaring, of the reality of the modern world and of the sordid dishonourable deeds of the multitude of Magian minions.

The average Homo Hubris is obsessed with "power and speed" and with gratifying themselves: thus do they love their hubrismobiles; and thus do they love to indulge themselves with "Khamr" – with that which, with anything, which can intoxicate them and which may or which can free them from either the dull routine of their working, tax-paying, menial, wage-slave, debt-ridden, lives, or from their seemingly pointless life living "on welfare" or on State-benefits.

Little notion – or none – does the average Homo Hubris have of the slower, natural, rhythm, of Nature; little, or no, awareness of their connexion to Nature, to other life, to the Cosmos itself. No numinous respect. Instead, Nature is for them, at best, a playground, or some kind of tourist attraction, to be gawped at: momentarily, at least, while their interest, or their holiday, lasts. At worst, Nature is just a resource, to be used, mastered; or interfered with or controlled, mostly – of course – by or through some abstract idea, or based on someone's clever manufactured "theory". Nowhere the awareness of, or feeling for, wu-wei.

The average Homo Hubris has no numinous culture of their own, for they have not grown from a living community with an ancestral and treasured and respected heritage. Instead, they have been given or assigned, some abstract manufactured "culture" (which more often than not glorifies the "nation", or

region, of their birth: to the "glory of the State"), or they have accepted one offered to them by the followers and servants of the Magian, for there are indeed a plenitude of such modern, meaningless because un-numinous, manufactured "cultures" to choose from.

The truth is that Homo Hubris has been, for over a century, and still is, the foot-soldier of the Magian: going to fight this war, then that. Dying for this modern cause, then that one. Spurred on by the rhetoric of some politician, or some demagogue, to invade and occupy this land, then that one. Mesmerized by and following one abstract crusade after another; mesmerized by one Magian lie after another. And all the while, the Magian and their chosen acolytes stay safe, and grow and prosper.

In addition – and until quite recently – Homo Hubris has been almost exclusively of Caucasian ethnicity. For is the White hordes of Homo Hubris who have toiled, struggled, and who have fought, to manufacture, sustain, and to keep safe, the world we have today: the world of large industrialized nation-States; the world of large, impersonal, obedient, armed forces whose technological weapons have made war a very dishonourable, unwarrior-like, undertaking; the world of large rapacious trans-national corporations and international capitalist firms based on the principles of greed, exploitation, and the vulgar barbarism of the "survival of the fittest". And it was the White hordes of Homo Hubris who – under the spell of the Magian – brutally, cunningly, and efficiently, defeated the one resurgence of the numinous, in the West, and the one resurgence of the numinous in the Far East, which resurgence in many ways (but not all) prefigured, and were intimations of, the warrior way of Vindex: the one and only attempt, in the West, to counter and replace the ethos of the Magian with the numinous way of the warrior, and the one and only practical resurgence, elsewhere in the world, to halt the spread of the dishonourable vulgar "culture" of Western Homo Hubris, and to return to a numinous, ancestral, culture and way of life.

It is the still mostly White hordes of Homo Hubris who – under the spell of the Magian and as adherents to the new Magian religion of Shoah – have created the new Empire of the Magian, manifest as this Empire now is in Amerika and its allies and collaborators. It is the still mostly White hordes of Homo Hubris who are toiling to extend the dictat of this new Empire to the whole world, if necessary by force of arms. And it is the still mostly White hordes of Homo Hubris who are striving to propagate the Magian ethos – and the Magian religion of Shoah – to the rest of the peoples of the world, to thus ensure the world-wide hegemony of the new Amerikan Empire by manufacturing new, non-Caucasian, hordes of Homo Hubris, in thrall to the un-numinous, the decadent, the dysfunctional, ways of the modern West.

It is Vindex, and the new clans of Vindex, who is and who are the only obstacles remaining in the way of the Magian – and their followers and servants – creating an abject world-wide tyranny which will reduce the majority of peoples to the status of slaves, although, of course, the majority of the new hordes of Homo Hubris might not be aware of their true status, since they may well – as the White hordes of Homo Hubris have so amply

demonstrated – be reasonably happy with their lot, being kept reasonably well-fed, well-entertained, and believing as they do the myths and lies and propaganda of the Magian, as well as having new religions, such as "democracy" and Shoah, to adhere to and believe in.

### **The Genesis of Vindex**

Vindex is the generic name for that revolutionary noble warrior who leads the practical fight against the Magian and their allies, manifest as the Magian are now in the so-called mis-named New World Order whose twin centres of power (both ideological and practical) are in Amerika and the Zionist entity that occupies Palestine. Vindex thus prepares the way for the Galactic Imperium, whose practical beginnings lie in the establishment of new communities, based around new clans (or tribes) whose only law is that of Personal Honour. Vindex (who may be male or female) is the embodiment of The Law of the New Aeon of the Imperium, which is personal honour, and who, with his or her victorious warriors, establishes an entirely new type of culture, and an entirely new way of life.

Used as the name of an individual, Vindex means "The Avenger", and while it is traditionally (and semantically) regarded as a male name, with the Anglicized feminine form being Vengerisse, Vindex is now often used to refer to either the man or the woman who is or who becomes this revolutionary warrior leader.

While it is possible that, as I myself once wrote, Vindex will arise from one of the nations of the West (which includes Russia, the United States and the lands formerly referred to as Eastern Europe) – and be of Caucasian (European) ethnicity – it is also possible that he or she could arise elsewhere in the world. For what is fundamental to Vindex is that he or she is a charismatic and revolutionary leader who inspires absolute loyalty; that he or she fights, in a practical way through force of arms, the forces of the Old Order, manifest in the power of the Magian; and that he or she triumphs in the final battle, enabling the establishment of new communities free from the now broken and discarded and tyrannical Magian ethos.

Perhaps there is still time for the needed number of people within some land or lands of the modern West to arise, reclaim their ancestral warrior heritage and culture, and take up arms against the Magian, the Amerikan Empire and the vassals and lackeys of that Empire. But, perhaps not, for we have waited for well over a half century for this to occur. Indeed, given the almost total subservience of the majority of the peoples of the modern West to the ethos, myths, and new religions of the Magian, it does seem increasingly likely that Vindex will arise, and first engage the forces of the Magian, in non-Western lands, and thus be of non-European ethnic descent, especially since even those, among the peoples of the West, who know and who understand the power and influence of the Magian, and who refuse to accept the new religion of Shoah (which new religion has aided the mental conditioning of Homo Hubris), are doing nothing practical and have done nothing practical, for decades, to directly engage the Magian and the allies and servants. For it

is as if these Westerners lack that inner vitality, that instinctive feeling for honour, which was so manifest in many of their ancestors and in their former warrior cultures, and which so briefly flourished again in one Western land less than one hundred years ago before being defeated by the White hordes of Homo Hubris.

True, there have been a few individuals, in the West, who over the past fifty years have directly and heroically engaged the forces of the Magian. But a few individuals do not make a real, genuine, sustainable and continuing fighting, warrior clan or clans. It is as if the very knowing of and feeling for the numinous – the true way of the warrior – is no longer within most of those Western "people who know", so that their words are only words, and their knowledge and understanding is the empty knowledge and the feeble understanding of those too world-weary to care, anymore; as if they are the last dying remnants of a once heroic, but now broken, people.

For what distinguishes Vindex and the new warrior clans of Vindex is their vigorous, and living, warrior belief that honour is more important, more valuable, than their own lives, so that they are ready, eager and indeed more than willing to fight and if necessary die in pursuit of an honourable duty they have sworn to do. Thus, in these clans, the culture of honour lives and thrives; the culture of honour, loyalty and of duty. The numinous culture where life is lived according to an unchanging Code of Honour, and where loyalty to a person, once given, is given unto death. This is the culture of the honourable individual, who refuses to bow down to any external abstract "governmental" authority, and who has an instinctive and natural love for the true freedom that personal honour brings. The warrior culture whose fundamental principle is that every individual has a right and a duty to bear and carry weapons, with each warrior individual prepared to use such weapons in defence of their own honour and in defence of the honour of those whom they champion or to whom they have given a personal pledge of loyalty. The culture of the clan, and of the tribe; of personal knowledge of friends and foes, where combat among warriors is regarded as honourable, and where the impersonal war of modern armies is regarded as dishonourable and cowardly. Indeed, this is the culture of those new outlaws on whose heads the governments of the Magian – the governments of the new Amerikan Empire – have placed bounties, and who, in their typical dishonourable way, want them "dead or alive" for the so-called "crime" of defying the un-numinous and tyrannical laws and ethos of modern, Magian-led, nation-States.

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## *Notes*

[1] Just consider, for example, how, in a modern Western State such as Britain, the Police have been given the "authority" to smash their way into the private home of an individual, at any time of the day or night; and have the State-given "authority" to use whatever force – and however many Police officers – they deem necessary to subdue and restrain (and thus humiliate)

an individual; and contrast that with the respect for the individual still somewhat evident in a non-Western nation such as modern Thailand, where the Police cannot enter the private home of an individual, unless invited to do so, although – of course – it will probably not be long before the people of Thailand, desirous of imitating the West still further, have a government that will manufacture and enable such laws as give their State and their Police the tyrannical powers of modern Western nations.

[2] An excellent depiction of this now lost pre-HomoHubris way of life, in the West, is given in *Lark Rise to Candleford* by Flora Thompson.

[3] To be precise, and somewhat pedantic, the genesis of Homo Hubris, and thus of the modern West, lies in the rise of the abstract concept of national-identity, over and above regional differences and identity, which began to emerge in Europe, and especially in Britain, some time earlier. Refer, for example, to the speech by Queen Elizabeth the First of England, given at Tilbury, in 1588 CE, and to the dramatised speech, on St. Crispin's Day, given by Shakespeare to King Henry V in the play (c. 1599 CE) of the same name, where the "nation" of England is eulogized. A more obvious example is the Commonwealth of England, established by Oliver Cromwell in 1653 CE, and which in many ways was the forerunner of the modern nation and State theorized by people such as Hegel and Fichte and brought into being after the French Revolution.

It was, however, what has been termed "the Industrial Revolution" – which began in the early to middle 1700's (CE) – which led to the rapid growth and spread of this new mostly urban-dwelling sub-species, Homo Hubris, in thrall to, and manipulated by others with, such abstract notions as "the nation" and "the State". One particular feature of the life of Homo Hubris is their dependence upon, and their need and often love for, machines and technology, which machines and which technology have at best disrupted our balance with the Numinous, and, at worst, have severed our connexion to the Numinous and thus to Nature.

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## **Part Two**

### **The Ethos of Vindex In Historical Context**

#### **Introduction: The White Hordes of Homo Hubris**

If we consider the actions of what we have called, in Part One, The White Hordes of Homo Hubris, over the last three hundred or so years, it is quite obvious that they possess and have possessed a certain character, or nature, distinguished as this particular personal character is by a surfeit of arrogance, pride, destructiveness, and greed.

In addition, The White Hordes of Homo Hubris seem to be somewhat



addicted to three things:

(1) to what we may call the way of competition: to the somewhat primitive belief that ruthless competition, between individuals, and abstract constructs such as nations, organizations, corporations and businesses, is not only essential to "society" but also the correct way to produce the type of individual deemed desirable. Indeed, this ruthless way of competition may be said to be not only one of the foundations of capitalism itself, but also to express the very war-like, barbaric, nature of the individuals who, collectively, form The White Hordes of Homo Hubris;

(2) to the idea, the myth, the un-numinous abstraction, of "progress"; in pursuit of which myth they have destroyed not only their own ancestral cultures, but nearly all other ancestral cultures in the world;

(3) to manufacturing machines, the use of which gives The White Hordes of Homo Hubris a feeling of power and superiority, and which use has destroyed their connexion – both personal and communal – to The Numinous.

For hundreds of years The White Hordes of Homo Hubris have ravaged the world; invading lands, occupying them, installing puppet-regimes, and claiming for themselves the wealth and resources of those lands, all the while regarding themselves, and their "European" or "Western" culture, as superior, and all the while demanding that "the natives" adopt the ways of The White Horde.

In the course of these colonial conquests and rampages, The White Hordes of Homo Hubris have slaughtered millions upon millions of people and, in addition – in their own territories such as Europe, or in their new annexed colonies such as America – they have fought wars among themselves during which at least a hundred million people have been killed. In fact, the slaughter which The White Hordes have brought to the world is unparalleled in human history – from the ravages of Alexander the Greek, to the Empire of Rome, to the wars of Napoleon, to the genocide of the native Americans, to the so-called First and Second World Wars, to the hundreds of colonial wars in Africa, Asia and elsewhere, on to the more recent wars in Afghanistan and Iraq. This slaughter includes some of the most barbaric killings in history – such as the slaughter, in two days, of over 200,000 people in Japan by the dropping of atomic bombs, and the fire-storm in Dresden, in 1945 CE – created by bombs dropped from aircraft – which killed at least 30,000 people in one night.

During all these conflicts – during all this slaughter – the "European" or the "White man", has sought to change the way of life of the peoples of the world, believing, in their arrogance, that the ways of the "white man", that the culture of "Europe", that Western values, were and are superior to each and every other way of life, and these White Hordes have used every means at their disposal – from war, invasion, occupation, economic blackmail, propaganda, lies, deceit, flattery, and bribery to torture and imprisonment – to get their own way.

No wonder, then, that the peoples of other cultures often considered White people from the West to be "foreign devils" who could not be trusted: people who, like devils, were clever, cunning, unprincipled, manipulative and ruthless. In addition, these "foreign devils" ruthlessly destroyed the mostly tribal way of living, and the tribal culture, which existed in most non-European lands, replacing this tribal way of life with their own manufactured abstraction of "the nation-State" which nation-State has to have, allegedly, what these "foreign devils" called "democracy". Thus have the interfering, arrogant, prideful, cunning war-like White Hordes of Homo Hubris replaced what naturally grew and evolved in its own natural, local, and numinous way – a tribal way of life and a tribal culture – with soul-less, un-numinous, abstractions which have brought disruption, chaos, corruption, immense suffering, exploitation, inhuman conflict and death, to the world.

One has only to consider, for instance, how the White colonists – the foreign devils of Britain and Europe – descended upon and plundered and exploited and changed Africa, to see one legacy of The White Hordes of Homo Hubris. For they replaced fairly stable and diverse African tribal cultures – with their own sense of identity and their limited, local, sparse tribal conflicts – with mostly corrupt "modern nations" composed of peoples of various tribes, which modern "industrialised" nations now pursue agendas and policies made for them by their former colonial "masters" or by impersonal international corporations and the ethos of capitalism. From being self-supporting agrarian communities they have become impoverished, conflict-ridden, "nations" which often depend on the so-called "generosity" of the foreign devils of the modern West, who still covertly and often overtly control them and who still set, by their Whitey abstractions, their aims, and who still, now mostly covertly, plunder the resources of the world for their own benefit.

What this amounts to, in summary, is that The White Hordes of Homo Hubris have committed and are still committing the error of hubris: of insolence; for they have consistently and for many centuries been the destroyers, par excellence, of The Numinous, and have, due to their character and nature, brought chaos, suffering, death and destruction to the world on a scale hitherto unknown, replacing as they have the mythos of the numinous with the mythos of materialism: the mythos of pleasure, greed, dishonour, indulgence, luxury, and ruthless competition. It is no wonder, then, that The White Hordes of Homo Hubris are, and always been, the natural allies and servants of The Magian.

To understand the perfidy of the Magian, and their allies, one only has to understand how the peoples of the West – and now, the world – have been shamelessly manipulated by the Shoah myth, and how this myth, has now become a sacred dogma the questioning of which is punishable by imprisonment. To know, to feel, the dishonour of the Magian, and their allies, one only has to consider how the governments of the West shamelessly invented lies – such as Iraq possessing weapons of mass destruction – in order to further their expansionist agenda; and how the foot-soldiers of this ignoble alliance treated and treat Muslim prisoners in places like Abu

Ghraib, Bagram and Guantanamo Bay.

Indeed, the treatment of captured Muslims uncannily reflects the treatment, the torture, meted out by the Western allies to many, many, captured German National-Socialists – particularly members of the Waffen-SS – at the end of the First Zionist War (1939-1945 CE). Then, there were the show trials at Nuremberg and elsewhere; now, there are the show trials of Muslims in Amerika, and others lands; show trials of those who have dared to defy the pro-Magian status quo and who have taken up arms against this ignoble tyrannical status quo. The same dishonourable ethos is behind this; and the same methods, the same type of propaganda, have been used. Consider how the peoples of the West were deluged with anti-Taliban propaganda before the Western invasion of Afghanistan, and how the same type of propaganda was used against Saddam Hussein before the invasion of Iraq. There are striking parallels with the propaganda used against Adolf Hitler and NS Germany before the First Zionist War.

Consider how the Magian and the Amerikans and their allies can slaughter, by bullets, bombs and missiles, tens upon tens of thousands of Muslims – women and children included – in places such as Filistine, Iraq, and Afghanistan, and then brazenly lie or make excuses for these murders, for which killings no one is held accountable and for which murders hardly anyone is ever tried in a Court of Law; and then consider how the Zionists and the Amerikans behave when a few Jews, or some other people, are killed by Muslims in revenge for this continuing slaughter and the continuing occupation of Muslim land. The Zionists and the Amerikans and their allies demand 'justice' and vow the "hunt the terrorists" down, and generally behave like the zealous utter barbaric hypocrites they are.

The simple reality is that the Magian and their allies are lying, deceitful, hypocritical, dishonourable bullies, while the majority of Islamic fighters, the Mujahideen – as were the vast majority of the soldiers of the Third Reich – are honourable warriors fighting for a just, and numinous, cause. Contrast, for instance, the dignity and honour of Mullah Umar – or Major General Otto Ernst Remer and SS General Leon Degrelle – with the posturing and the lies of a Bush, or with the smirking of a lying Blair and a clownish Gordon Brown – and it is quite easy to see the difference in personal character. Mullah Umar, for instance, fought, lived, on the battlefield, with few possessions and was a true man of honour, while the likes of Bush, Blair, and Brown send other people off to fight their wars, hide behind bodyguards and a massive security apparatus, and enjoy and indulge themselves with all the pleasures and luxuries of Western capitalism. In the same way, both Otto Ernst Remer and Leon Degrelle – both warriors who fought on battlefields – remained honourably loyal to the man to whom they had sworn an oath, on their honour, and both, through their actions both during and particularly after The First Zionist War, were exemplary examples of honourable men, men of natural dignity and of manners, in complete contrast to the uncouth, profane, barbarians of the White Hordes of Homo Hubris.

## **NS Germany and the Bushido of Japan**

As mentioned in Part One:

"It was the White hordes of Homo Hubris who – under the spell of the Magian – brutally, cunningly, and efficiently, defeated the one resurgence of the numinous, in the West, and the one resurgence of the numinous in the Far East, which resurgence in many ways (but not all) prefigured, and were intimations of, the warrior way of Vindex: the one and only attempt, in the West, to counter and replace the ethos of the Magian with the numinous way of the warrior, and the one and only practical resurgence, elsewhere in the world, to halt the spread of the dishonourable vulgar 'culture' of Western Homo Hubris, and to return to a numinous, ancestral, culture and way of life."

The currently unpopular and often censored truth of our times is that National-Socialist Germany – what it had evolved to be by the beginning of The First Zionist War – was a modern mostly unconscious expression of the numinous, honourable, warrior ethos, and stood in complete and stark contrast to the materialism, the hubris, of the Magian and their allies and servants in the West, represented by the arrogant, profane, White Hordes of Homo Hubris. Furthermore, had NS Germany not been defeated by The White Hordes of Homo Hubris and by the machinations of the Magian, there is almost no doubt that it would have evolved further to become the genesis of a new numinous resurgence, and restored to the West, and other lands, that connexion to the numinous which centuries of plunder, exploitation, greed, abstractions, and dishonourable war had severed.

Similarly, that natural ally of NS Germany – Imperial Japan, with its underlying Bushido ethos – was also a modern mostly unconscious expression of the numinous, honourable, warrior ethos, and would also have evolved further to become the genesis of a new numinous resurgence in the Far East, and elsewhere.

For what distinguished both NS Germany and Imperial Japan was a return to the Code of the Warrior – to that numinous Way of Life where personal honour is considered more important than the life of the individual, and where culture is not a personal indulgence but rather a profound extension of the attitude to living which a true instinctive warrior embodies: the culture of Haiku, of Geisha, of the Samurai sword; the culture of Blut und Boden, of the SS ethos...

This type of dignified culture is entirely alien and even abhorrent to the Magian and their allies, such as the uncultured barbarians of the White Hordes of Homo Hubris, for whom "culture" means indulging themselves and being profanely entertained by some vapid effusion of the modern Magian "entertainment industry".

## **A New and Numinous Ethos:**

Both NS Germany and Imperial Japan were fundamentally instinctive and natural reactions to the dominance of the Magian ethos, and represented a mostly unconscious expression of the numinous, honourable, warrior ethos. That is, they were akin to the natural healthy reaction of a human body invaded by some debilitating virus; an instinctive attempt to restore that natural balance which the Magian and their allies had disturbed.

But, as I have stated several times in various writings, we have now arrived at the stage of our human evolution when we can not only, and for the first time, consciously understand ourselves, but when we can consciously decide how we are to react, and what it is that we should do. That is, we have become much more than thinking animals who possess the faculty of speech, for we possess the ability to consciously change, and to consciously control, and evolve, ourselves. Or, expressed, another way, we now know how to – and have the opportunity to – access and to presence, the numinous itself; to access and to presence that which refines, dignifies, and evolves us; that which makes us human, which can enable us to live numinous lives, and to fulfil the potential latent within us and so take us out to live among the star-systems of our Galaxy and of other Galaxies.

Personal honour is both the essence of the natural, instinctive, Way of the Warrior, and one primary manifestations of the numinous itself, and it is Vindex who restores personal honour to its rightful place, as the basis for both law and for that tribal way of life which has been, and which is, our natural human way of living, a natural and human way that the abstractions of both the Magian and The White Hordes of Homo Hubris have undermined and destroyed.

Thus, the duty – the wyrd – of Vindex and of the clans of Vindex is not to strive to try and restore some romantic idealized past – or even be in thrall to some perceived wyrdful, often numinous-filled, past way of living, such as that which Adolf Hitler brought to Germany – but rather to establish an entirely new and conscious and thus more potent expression of the numinous itself. This new and numinous way of living replaces the impersonal tyranny of the State with the way of the clan and the tribe; it replaces the abstraction of politics, and of democracy, with personal loyalty to an honourable, noble, clan or tribal leader.

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## **Part Three**

### **The Clans of Vindex - The Numinous Warrior Way of Life**

There are traditions – some would say legends – regarding those who return, time and time again, when the need for them arises. The legend of King Arthur is one. The legend of Barbarossa is another, as is the legend of Kalki, a legend prefigured in quite ancient times:

" When justice is trampled down; when dishonour is triumphant,  
then I return. For, in defence of what is honourable, for the  
destruction of the unjust and ignoble, for the sake of re-  
establishing justice and honour, I am reborn from Aeon to Aeon..."  
Bhagavad-Gita, 4.7-8

Such are those individual warriors who live and who are prepared die by a personal Code of Honour, their natural enemies all dishonourable ones and all those who adhere to the tyranny of impersonal abstractions because such abstractions intentionally or otherwise circumvent such personal honour leading to those individuals doing dishonourable deeds.

### **The Meaning of Honour**

Honour is manifest in a specific code of personal behaviour and conduct, and is the practical means whereby individuals can live in a noble way, consistent with the understanding or the feeling that noble individuals possess regarding the numinous; which is an awareness of hubris, of the natural - the human - balance that hubris upsets. An awareness, for instance, expressed by Aeschylus in the Oresteia and by Sophocles in Oedipus Tyrannus and in Antigone.

Understood in such classical, Western, and therefore pagan terms, there is thus in the noble a usually intuitive understanding of their mortal limitations and of the need to respect the numinous and thus the divine, manifest as they understood the divine to be in the gods. Which is why Sophocles has the noble Antigone say, in response to Creon's "You dared to violate those laws?",

It was not Zeus who proclaimed them to me,  
Nor did she who dwells with the gods below - the goddess,  
Judgement -  
Lay down for us mortals such laws as those.  
Neither did I suppose that your edicts  
Had so much strength that you, who die,  
Could out-run the unwritten and unchanging  
Customs of the gods: for the life of these things  
Is not only of yesterday or today, but eternal,  
No one remembering their birth.  
I did not seek - because I feared any man's pride -  
To be punished by the gods for breaking their laws:  
For I clearly saw I would die even before your proclamation.  
That my death is now sooner, I say is a gain  
Since how can he who lives among so many cowards as I  
Not find a gain in dying?  
There is thus for me no sorrow in this  
My destined fate.

She thus expresses the awareness of the noble regarding what they understand is their honourable duty and why doing that duty is more important than their own happiness, their own life. Which understanding is

that of the warrior, an understanding which forms and has formed the basis for the ethos of the West, and which is and will be the *raison d'etre* of Vindex and of those new clans and tribes which can once again presence that ethos, an ethos replaced in the West over the past hundred or so years by the abstractions and the ethos of the Magian.

### **Way of the Warrior**

Honour is the basis of that reasonable, fair and human way which is the genesis of human culture, and of all human communities in which such culture arises depend upon those who are noble by nature protecting such communities. That is, they depend upon those who have the instincts of the noble and which instincts include fairness and what the Greeks - and Romans such as Cicero - understood by εὐταξία (self-restraint) and manifest as εὐταξία is, in the modern world, in personal manners. Hence those modern representatives of such honour: the archetypal English gentleman and the archetypal German (Prussian) officer, and it is no coincidence that the personal behaviour and attitudes of such positive Western archetypes have been much maligned - and made fun of - over the past hundred years by the Magian and by the likes of Homo Hubris. Hence also why the Waffen-SS, which sought to and which did embody the Western archetype of the noble warrior, became and still is hated by the Magian and their followers and why it has become the most maligned organization in human history.

As for those new clans and tribes which can presence the warrior ethos of the West, their genesis is simply those individuals who uphold a Western code of honour.

### **The Western Code of Honour**

The word of a man or woman of honour is their bond - for when a man or woman of honour gives their word ("On my word of honour...") they mean it, since to break one's word is a dishonourable act. An oath of loyalty or allegiance to someone, once sworn by a man or woman of honour ("I swear by my honour that I shall...") can only be ended either: (i) by the man or woman of honour formally asking the person to whom the oath was sworn to release them from that oath, and that person agreeing so to release them; or (ii) by the death of the person to whom the oath was sworn. Anything else is dishonourable.

A man or woman of honour is prepared to do their honourable duty by challenging to a duel anyone who impugns their honour or who makes dishonourable accusations against them. Anyone so challenged to a duel who, refusing to publicly and unreservedly apologize, refuses also to accept such a challenge to a duel for whatever reason, is acting dishonourably, and it is right to call such a person a coward and to dismiss as untruthful any accusations such a coward has made. Honour is only satisfied - for the person so accused - if they challenge their accuser to a duel and fight it; the honour of the person who so makes such accusations or who so impugns another person's honour, is only satisfied if they either unreservedly apologize or accept such a challenge and fights such a duel according to the

etiquette of duelling. A man or woman of honour may also challenge to a duel and fight in such a duel, a person who has acted dishonourably toward someone whom the man or woman of honour has sworn loyalty or allegiance to or whom they honourably champion.

A man or woman of honour always does the duty they have sworn to do, however inconvenient it may be and however dangerous, because it is honourable to do one's duty and dishonourable not to do one's duty. A man or woman of honour is prepared to die – if necessary by their own hand – rather than suffer the indignity of having to do anything dishonourable. A man or woman of honour can only surrender to or admit to defeat by someone who is as dignified and as honourable as they themselves are – that is, they can only entrust themselves under such circumstances to another man or woman of honour who swears to treat their defeated enemy with dignity and honour. A man or woman of honour would prefer to die fighting, or die by their own hand, rather than subject themselves to the indignity of being defeated by someone who is not a man or woman of honour.

A man or woman of honour treats others courteously, regardless of their culture, religion, status, gender and ethnicity, and is only disdainful and contemptuous of those who, by their attitude, actions and behaviour, treat they themselves with disrespect or try to personally harm them, or who treat with disrespect or try to harm those whom the individual man or woman of honour have personally sworn loyalty to or whom they champion.

A man or woman of honour, when called upon to act, or when honour bids them act, acts without hesitation provided always that honour is satisfied.

A man or woman of honour, in public, is somewhat reserved and controlled and not given to displays of emotion, nor to boasting, preferring as they do deeds to words.

A man or woman of honour does not lie, once having sworn on oath ("I swear on my honour that I shall speak the truth...") as they do not steal from others or cheat others for such conduct is dishonourable. A man or woman of honour may use guile or cunning to deceive sworn enemies, and sworn enemies only, provided always that they do not personally benefit from such guile or cunning and provided always that honour is satisfied.

A man or woman of honour strives to dress in a clean, discreet way in practical clothes devoid of ostentation and suitable to the task in hand.



## **Part Four**

### **The Law of Personal Honour**

The law of personal honour, as manifest in a written or aural code of honour such as the one detailed in Part Three, applies equally without fear or favour to men and women alike. Furthermore, it embodies a human - not an abstract - ideal, and refers to, it archetypally embodies, those individuals, ancestral or otherwise, whose nobility, whose honour, was proved, revealed, by their deeds.

#### **The Genesis of Honour**

For millennia, human life on this planet, Earth, involved some humans being driven by some instinct or by some lust or by some feeling that they could not control, and it seems probable that the development of folk communities and thus of human culture was part of the process that brought - or tried to bring - some regulation, a natural balance, to the disruption that such driven, uncontrolled, individuals inevitably wrought.

This process arose because it was in the common interest (the survival, the well-being) of a particular ancestral or tribal community for a certain balance to be maintained: that is, for excessive personal behaviour to be avoided. Thus by means of such culture as developed there arose a certain feeling, in some humans, for natural justice - or, perhaps, it was the development of this feeling, in some humans, that gave rise to the development of culture with there thus being, as part of that culture, certain codes of conduct for personal behaviour, for example, and some form of punishment for those who had behaved in a manner a community had found over generations to be detrimental, harmful.

Whatever the actual genesis of natural justice, it was a feeling, an attitude, of only some - not all - humans. This feeling, this attitude, this instinct, this natural justice, was that some things - some types of behaviour and some particular deeds by humans - were distasteful: that is, not wrong or evil in any moralistic, dogmatic, modern manner, but just distasteful, disliked; that such behaviour or such deeds was rotten, and generally unhealthy, that is, not conducive to one's well-being and so something to be avoided.

This personal distaste for certain types of human behaviour was the attitude of those whom we may call noble by nature, in terms of personal character, and those who possessed this taste (for natural justice and this dislike of rotten humans) were almost always in a minority. Given that natural justice had a tendency to favour the common interest of communities, those possessed of this noble character tended to become leaders of their clans, their folk, their communities - with their personal qualities admired and respected. They, for example, were the ones people felt they could trust - ones who had been shown by experience to be trustworthy, loyal, honest, brave. Or expressed in another more modern way, we might say that they had good taste and good breeding, with their opinions and their judgement

thus used as guides by others. Indeed, we might say with some justification that good breeding became synonymous with possession of this dislike for humans of rotten character.

For millennia, there thus was a particular pattern to human life on this planet: small ancestral and tribal communities, led and guided by noble individuals, who often squabbled or fought with neighbouring or more distant communities, and which leaders were quite often overthrown or replaced, usually by one person who was far less noble (often ruthless and brutal) and whose rule lasted for a while – or was continued for a while by their descendants – until that less noble person, or their equally ignoble descendants, were themselves defeated, and removed, and the natural aristocracy restored. In others words, individuals of noble instincts dealt with, and removed, individuals of rotten character.

Why this particular pattern? Probably for two simple reasons: (1) because noble leaders (those of proven noble deeds) favoured – were beneficial to – the community, especially over extended periods of causal Time, while the less noble, the more ruthless, the selfish, and brutal leaders were not; and (2) selfish, brutal, leaders almost always went too far, offending or harming or killing or tyrannizing until someone or some many "had had enough" and fought back. That is, such bad leaders had a tendency to provoke a certain nobility within some humans – to thus aid the evolution of noble human beings, with such humans provoked to nobility often being remembered if not celebrated by means of aural ancestral stories.

Given this pattern of slow evolution toward more nobility – and of a return to a natural balance which is inherent in this evolution – a certain wisdom was revealed, a certain knowledge gained. A revealing – a knowledge, about our own human nature, and about the natural process of evolutionary change – which was contained in the remembered, mostly aural, traditions of communities, based as these traditions were on the pathei-mathos of one's ancestors.

This wisdom concerned our human nature, and the need for nobility of personal character. This received wisdom was: (1) that natural justice, and the propensity for balance – the means to restore balance and the means of a natural, gradual, evolution – resides in individuals; (2) that natural justice, and the propensity for balance, was preferable because it aided the well-being and the development of communities; and (3) that nobility of individual character, or a rotten nature, are proven (revealed) by deeds, so that it is deeds (actions) and a personal knowing of a person which count, not words.

Or, expressed another way, ancestral cultures teach us that our well-being and our evolution, as humans, is linked to – if not dependant upon – individuals of noble instincts, of proven noble character, and thence to dealing with, and if necessary removing from the community, individuals of rotten character.

What a code of honour thus does is enshrine a means whereby a community

can evolve, can develop its culture, can maintain its freedom, through individuals striving to uphold that code; that is, through such a community producing - aiding the development of - more and more noble individuals, for it is adherence to such a code which can produce nobility of character.

### **The Equality of Honour**

One neglected aspect of personal honour, at least in the milieu of modern politics, is that a person of honour has no bias regarding gender with there being an implicit understanding of equality between men and women, for what matters for a person of honour is a personal knowing of individuals and whether or not an individual acts or has acted in an honourable way.

Honour thus obviates the patriarchal, Magian, bias - the assumptions about women and their role and their capabilities - manifest for thousands of years in the religions of Judaism, Christianity and Islam, and in the attitudes and institutions of those countries (including many in the West) which for centuries failed to apply the ethic of honour but instead relied upon and manifested manufactured abstractions.

In practical terms honour means an acceptance of the necessity of female warriors and of women assuming through merit the position of chief of a clan or tribe, as Boudica once did in the Isles of Britain. It also means that Vindex might well be a woman.

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## **Part Five**

### **Toward the Galactic Imperium**

The truth about what Adolf Hitler sought to achieve - a truth he revealed personally to individuals such as Leon Degrelle, Rudolf Hess, Otto Ernst Remer, Hans-Ulrich Rudel, and a truth which individuals such as Savitri Devi, Miguel Serrano, and Colin Jordan intuitively understood - was that he first sought a new Germany and then a new Europe both based upon the noble ideals and warrior ethos of National-Socialism, an ethos particularly evident in the pan-European Waffen-SS, in the recruitment of Muslim SS troops, and in training members of Subhas Chandra Bose's *Indische Freiwilligen Legion der Waffen-SS*.

In the distant past, Civilizations and Empires were created based upon military conquest and the exploitation of peoples. There really was no conscious understanding of honour; no desire to create order and harmony and create the way of living we now understand as civilization where things like reason are valued and where civic and private corruption are not tolerated. This changed to a certain extent with the Roman Empire, which strove to put into practice some of the noble ideals of ancient Greece, and

which created a civilized way of life for the peoples of that Empire. Of course, this civilization was not perfect (especially in respect of its often dishonourable treatment of non-Romans) but compared to what existed before - and compared to what existed after it for many centuries - it was an achievement, one step forward in our evolution.

Another, even greater, step forward was the original British Empire, which was an even greater achievement than the Roman Empire. It brought reason, justice, order and education to millions upon millions of people world-wide, greatly improving their way of life through building the infrastructure a civilization needs: an uncorrupt administration; roads; bridges; safe trade routes. For instance, the British Navy managed to control the piracy which was rampant in certain areas of the world (in South East Asia for example), as in India the British administrators ended the bribery and corruption of officials which was endemic. For a time, and from about the middle of the 1700's, the British Navy was the most enlightened and civilized institution in the world: a fine example of a civilized, warrior, ethos. Throughout the whole British Empire, the civilized ideal was followed, and literally hundreds of thousands of British people struggle and died in the lands of the Empire over the centuries in their quest to do what was right, noble and just. Millions upon millions of people could live in relative safety and peace, in an ordered and just way, thanks to this Empire.

Note that I said the original British Empire, for the truth is that from very early on in the Victorian Era the ethos began to change - the true, respectful, civilizing mission of Empire gave way to a brute Imperialism based upon financial gain. To quote Thomas More: "Everywhere do I perceive a certain conspiracy of rich men seeking their own advantage under the name and pretext of commonwealth." There had always been an element of this present, of course, but the financial cabal gradually became the dominant force behind the expansion of the Empire, often unscrupulously using missionary Christianity to achieve their capitalist purpose.

Aspects of the old, civilized, honourable, Imperial attitude remained, and inspired individuals and some Institutions but they were largely without power and influence, often mere show, and more often than not manipulated by the financial cabal and their capitalist lackeys. A fine illustration of the difference between the old and new British Empires is given by certain British characters in E. M. Forster's *A Passage to India* with Cyril Fielding representing the virtues of the older Empire. By the time of the Boer War, British Foreign Policy had become purely a means of maintaining and extending capitalist markets, of obtaining raw materials with little or no regard for the native people.

This was particularly evident in, for example, Iran, where until just after the Second World War the British Government supported a despotic, unpopular and repressive ruling minority, while capitalist companies leached away the natural resources of the country, with little respect shown for either Iranian culture or the way of life of Islam. The decadent life-style of wealthy often immoral Europeans was held up as some sort of "ideal" for the "natives" to

follow. In addition, many Europeans acted in a dishonourable, uncivilized, way toward others peoples, as did many of the soldiers of their armies.

With the collapse of the original British Empire, the defeat of National-Socialist Germany in the First Zionist war, and the final end of the Islamic Caliphate, the ideal of civilization had been replaced by the ignoble idea of a global capitalism where multi-national capitalist companies became rich by plundering the world, by committing hubris, with American military might used to maintain this plunder of the world by capitalism and its uncivilized consumer ethos. There was because of this, as there still is, an arrogance toward other people and the Earth itself: the arrogance of Marxism and capitalism and consumerism, which really are just different aspects of the same uncivilized way of life.

We have now reached the next stage - the next development of civilization, built upon the achievements, the understanding, of the Roman, the Islamic and the British Empires - which is to create a new type of Empire. For the honourable, the civilized, thing to do is to trade on the basis of equal partners; to respect other peoples and their ways of life, their culture, and to respect the Earth itself. Capitalist and personal greed are uncivilized, irrational. We should be striving to create free, noble, societies and looking out toward the cosmos - toward exploring our galaxy - not turning inward and indulging in ignoble, squabbling among ourselves like children who have yet to learn self-discipline and so who are often moody, quarrelsome, petulant, petty, selfish, and vain. We must grow up, and learn to act, think and live as adults - as mature, civilized, human beings. For people to grow up, and so change the world for the better - to make the world truly civilized - we need another Empire, created and maintained by honourable, idealistic people, who look to the examples of the Roman, the Islamic and British Empires for inspiration, and who regard such an Earth-bound Empire as but the beginning: a base for a Galactic Empire.

As I mentioned elsewhere:

One past error was in adhering to and striving to apply the unethical, and un-numinous, principle of eternal struggle, or what is now commonly, vulgarly, and rather incorrectly called *the survival of the fittest*. This was an error because we have now reached the stage of not only being able to consciously, rationally, understand the processes of change and evolution as they apply to us, as human beings, but also of using our understanding and our abilities of will and empathy to change ourselves for the better in an ethical way. That is, we have passed a threshold in our human evolution, and so can make conscious, informed and ethical choices - for we are not just thinking, talking, animals in thrall to our emotions, desires, and external forces, but moral beings possessed of the ability to consciously evolve ourselves by striving to adhere to certain ethical guidelines. Or, expressed in a simplistic and clichéd way, we can and indeed should learn from our own history and from our mistakes.

In practical terms, this error led to the invasion and occupation of other lands, as it led to the desire to seek new territories for settlement in lands already inhabited and settled by others.

However, the Imperium which Vindex will create will be quite different from previous Empires because it will be a conscious creation: the result of a reasoned, honourable, civilized, approach; based upon honour, and the result of the conscious understanding we have achieved over hundreds, indeed thousands, of years.

This means it will not impose itself by force of arms upon others. Rather, it means it will be composed of thinking warriors who uphold honour and who prefer combat to dishonourable modern war. In particular, it means a federation of countries, or nations, who co-operate together in the pursuit of a numinous goal: not an Empire in the old sense of domination and conquest and occupation.

The old type of Empire belongs in the past: it is unsuitable for an honourable, rational, people. Furthermore, the old type of Empire is founded upon a basic error, which is to believe that war can finally solve problems or be of long-term benefit. To have war, now in our current stage of development, as a political or military policy is stupid, and to still believe that it is or can be of benefit is an error based on two things: (1) a lack of perspective, and thus a viewing of events in current rather than historical, aeonic, cosmic, terms; (2) failing to act in accord with the ethics of honour.

Every old type of Empire has a time of glory; as it has to maintain and expand itself by occupation, war, and repression. Every such Empire declines, and is then destroyed. Sometimes an Empire may last a few decades; sometimes a century or more. Rarely, a few centuries. After the destruction of the Empire, there follows a period of chaos, of barbarism, of regression, with only a few positive attributes of the Empire remaining: some stories of glory, perhaps; or some literature; some monuments, or some technological or scientific achievement. But a great deal is lost.

What applies to an Empire applies to the results of terrestrial wars - such as the occupation of a foreign country after victory in a war or after an invasion. Such occupation may well last for a while: a few years; a decade; several decades. But it will inevitably end, through either a successful uprising (often after several failed attempts) or through the withdrawal of the occupiers, for military, economic, or political reasons, and while some elements of the occupying forces may remain (in terms of their culture, ideas, and so on), a great deal is lost. In the meantime, thousands upon thousands of people have been injured, killed, repressed or dishonourably confined in prisons. Furthermore, it is the honourable right and duty of those under occupation to resist, using lethal force - and to try and take away this right and duty, by making it "illegal", as all occupying forces do, is dishonourable in itself, the act of the bully, the tyrant. It is also the right of individuals to possess weapons, and one of the many dishonourable things an army of occupation does is make possession of weapons illegal.

This old imperial process is incredibly wasteful, and stupid, because the positive, evolutionary, civilized, changes which Empires sometimes bring can be achieved in not only less wasteful ways but also in ways which can ensure much greater, and longer lasting, evolutionary and cultural change. In brief, imperial conquest and colonialism are short-term solutions: in Aeonic terms - in the timescale of civilizations and Aeons - they are failures, detrimental to the long-term evolution that is required.

In terms of acquiring new living-space - often used as an argument in favour of Empires and conquest and colonialism - the honourable, futuristic solution is of course the colonization of Outer Space.

In terms of war, the new Imperium - or Stellar Federation or Cosmic Federation or Cosmic Reich or whatever name receives favour - would, based as it is on honour, use force only as a last means of self-defence of its own territory or homeland or colonies, or when there needs to be an honourable combat between it and its enemies.

In addition, it needs to be understood that modern warfare is for the most part dishonourable, employing as it does cowardly methods - such as aerial bombing - which an honourable warrior would refuse to use, condone, or accept. The warriors of the new Imperium, the troops of Vindex, will seek honourable combat, a fair fight, rather than impersonal war. Honourable combat means personal fighting between groups of warriors, or armies. It means an end to the dishonour which has blighted armies for hundreds of years. It means a return to civilized treatment of captured or surrendering soldiers - allowing them to retain their honour, and go free. It means a conscious decision - based upon honour - to do only that which is honourable, and which befits an honourable warrior.

As to the practical details of how Vindex and his/her tribes and clans [1] - having defeated the forces of the Old Order - can establish the foundations for a new Imperium and proceed to establish a Cosmic Reich, and when it might be established, it is futile to speculate given the numerous variables involved. But Vindex - by force of personality, by his/her charisma and abilities - would find a way just as Adolf Hitler in the space of less than fifteen years rose from humble beginnings to become the popular leader of a new Reich.

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[1] As noted elsewhere in this work, while Vindex is generally considered to be a male name, Vindex can be either a male or a female warrior. In addition, there will be both male and female warriors fighting for Imperium and forming the warrior cadres and the space-faring pioneers which and who will establish the Cosmic Reich. For the law of honour applies equally to men and women, and allows for no distinction of assumed abilities or assumption of differing capabilities between men and women.

## Appendix 1

### The Irrelevancy of Nation and Ethnicity in the Mythos of Vindex

For thousands of years our folk - the foundation of our Western culture and civilization - lived in communities based upon clans and created a way of living which instinctively manifested our numinous ethos. Now - with our ethos consciously understood - we can create new communities, new homelands, new folkish clans, which will enable us to live with honour, with loyalty, with dignity, and do our duty to the living-beings of our folk, the living being that is Nature, and the living being which is the Cosmos of which Nature is a part in our particular star system in our particular galaxy.

Furthermore, this return to the clan is not some return to an idealized past - rather, it is an evolutionary step; a move forward, toward a new, and numinous future. That is, to advocate a return to the clan - to communities based upon the clan; to a new homelands based upon such a community - is the honourable, the civilized, the evolutionary, the numinous, thing to do.

For we need to appreciate the truth that modern nations, and modern political States are large, lifeless, abstract, constructs which deny the right of personal honour and which undermine those ties of kinship and loyalty - and that numinous dwelling and that shared ancestral culture - which exist when a folk live in a particular area.

What is a folkish clan? It is a group of individuals, of the same folk, the same culture, who band together - on the basis of honour and loyalty - under the leadership, the guidance, of a chieftain, a leader, whom they all respect, and to whom they give a personal oath of loyalty. The basis of a clan is kindred and loyalty - you are related to, and/or personally know, the members of your clan, just as your first loyalty, your first duty, is to your clan. The very origin of the word clan shows it is part of our folkish heritage - it passed into common usage in Middle English, being from Scottish Gaelic clann, meaning family, from the Old Irish cland, meaning offspring.

Essentially, a folk is not the same as a race. A folk - and folk communities - arise over time, through living in a certain area - a homeland - through shared experiences, through a common heritage, history and so on. Over time, a specific culture arises, which represents that particular folk, and the folk of this homeland develop a certain character: a certain nature, which in general serves to distinguish them from the peoples of others cultures. This character may be manifest in their way of life, their religious outlook, their literature, their natural music (that is, their 'folk' music).

Consider two examples - the English, and the Germans. Racially, the two peoples are very similar. But they belong to different folks - that is, their



character, their culture, is different. Generally, the people of a particular folk community share a common racial ancestry but the living being which is and becomes their folk - their folk culture, their homeland - evolves, changes, and brings into being a new type of life which is different from the life of the other communities who initially may have shared the same racial heritage.

For a folk is not an abstract, easily defined, static, 'thing' like the concept of race. It is a living, changing, evolving, being - a unique type of life. What defines a folk is thus far more than a certain set of physical or physiological or genetic characteristics. A folk is a symbiotic being - in symbiosis with the being which is the homeland of that folk, with that community or that collection of folkish communities. All this makes the culture, the Way of Life, the ethos (or soul) of that folk living as well. And it is this living which is numinous, which presences the numinous.

Thus, a folk community cannot be created by some political ideology, nor by some law or laws, or even by a large State. It exists; it lives, already; it dwells in a particular place; it has come into being - or comes into being - over a period of time. Hence, to create a new folk community we begin with what has already come-into-being: the people of the same folk and culture who dwell in what was once their homeland, or whose ancestors came from that homeland. There is then a natural change and evolution - not a politically forced, abstract ideological change - within that community, which natural change and evolution arises over time through such things as following, upholding, the ethic of honour, through responding to the challenges which that community will face, through developing empathy via a dwelling on and working with the land, and through developing reason and understanding. What will result will be a new coming-into-being: a new folk.

This new folk can be brought into being by sufficient individuals being inspired by a vision, an ideal, that expresses in a numinous way what it is that makes them who and what they are and which captures the essence of their ancestral, folk, traditions: that which led to the foundation, the development, of the greatest civilization ever known, the civilization of the West.

This vision, those ancestral folk traditions and culture, are manifest in Vindex and in the warrior clans of Vindex who are, by nature and way of life, practical warriors of a particular ethos. This means that they not only have a specific and warrior code of personal behaviour, but also that they have a shared culture, shared aims, shared values, and that their culture is something new, progressive, evolutionary, and not based on some Old Aeon abstraction.

This new, and numinous, culture is the way of the clan in contrast to the Old Aeon way of the nation-State; it is the way of individual excellence, where excellence of individual, personal, character is celebrated and rewarded, in contrast to the Old Aeon way of so-called democracy and the celebration of the mundane, the plebeian. It is, basically, the new culture of a new warrior aristocracy where the values of the warrior reign and are prized and where

individual character is measured and judged according to these warrior values.

Thus, Old Aeon abstractions such as ethnicity are fundamentally irrelevant as a criteria – for what matters is individual character, individual élan, proved and shown by practical deeds, especially of a warrior nature. For the new warriors of the clans of Vindex, the worth of an individual depends on their personal character, on their proven deeds, and is not based on some prejudice or on prejudging someone according to their assumed or claimed ethnic type.

Furthermore, there is also an acceptance of and a celebration of the feminine, or more particularly, of the female warrior, with it being regarded as natural and healthy for women to train for combat and to fight – and to have the heart and soul of a warrior, with the heroic female warrior being seen as a figure to be admired and emulated.

Hence, Vindex is not bound by Old Aeon abstractions, and may thus be a male, or a female, warrior, and may be of any Western ethnicity and may be born (or may already have been born) in any old-style country on any continent on Earth. Vindex is simply the individual, who by their skill, their personal character, their cunning, their intelligence, their warrior prowess, their charisma, assumes the leadership of a warrior clan, or who establishes such a clan; who leads that clan into successful combat after successful combat with the forces of the Old Aeon; and who eventually establishes, and becomes the chief of, an alliance, or bund, or federation, of like-minded warrior clans all of whom draw their inspiration from the culture, the ethos, the civilization, of the West.

It is quite possible and indeed more than likely, that Vindex will initially become an heroic figure as a result of being branded an outlaw by one or more of the old nation-States; a modern and successful guerilla leader who devises new strategies and new tactics to defeat the armed forces of the Old Order, and which new strategies and new tactics nullify or greatly help to nullify the superior fire-power, the superior technology, the superior resources, that the armed forces of the Old Order possess.

It is also possible, and indeed seems increasingly likely, that the first battles in the coming war against the forces of the Old Order will be urban ones, and develop as a natural consequence of some urban gang gaining practical control of certain urban areas such that they become the effective and the visible "forces of law and order" in those areas.

Furthermore, in its beginnings this urban combat, this war, against the forces of the Old Aeon may well have an ethnic (a racial) basis – that is, the new urban tribes which fight for territory in a practical way against the Old Aeon forces of "law and order" may well be bonded together by a shared ethnicity (or even by an assumption of shared ethnicity), which bonding will give them several practical advantages.

However, as the war escalates and expands - as it must - and as Vindex emerges, this ethnic (this race) factor will recede, for it is Vindex who will and who can, by force of personality and by deeds done, meld together and inspire diverse groups into an effective fighting force, and it is with Vindex, and because of the expanding conflict, that ethnicity will cease to be a factor, being replaced, instead, by a new warrior ethos and a new warrior way of tribal living based on a shared and importantly a new folkish identity forged by such deeds as mark and have marked such conflict, just as the identity of the ancient Greeks - their ethos - was forged by warrior deeds remembered by Homer and stories told by the likes of Aeschylus.

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## **Appendix 2**

### **The Meaning of the Term Magian**

My usage of the term Magian was inspired by but is distinct from its use by Oswald Spengler who in defining the Magian, seems to have - as I noted in *Vindex: The Destiny of the West* - confused two civilizations, the Syriac and the Islamic, for he gives the Magian Imperium as the Arab Caliphate, 640-969 CE.

As I wrote in *Vindex: The Destiny of the West*,

"[the] Magian way of thinking is best exemplified by the precepts contained in the Babylonian Talmud - for the origins of the Magian ethos lies in the Babylonian civilization. The most important religion of that civilization, as Toynbee showed, was Judaism [...] The ethos of the West has been changed over a period of some one hundred and fifty years from a dynamic Faustian assertiveness to a neurotic guilt and an obsession with sexuality, materialism, and change. That this change has occurred is no coincidence. What all these [anti-Western] movements and theories have in common, apart from the fact that they all, directly or indirectly, contradict the ethos of the West, is their common origin. They are all the creations of Jews - the last representatives of the decayed Magian soul [...]"

Christianity has remained essentially Jewish in spirit - an expression, like Judaism, of the Magian ethos, just as Marxism is Magian [...]"

[The heroic warrior] attitude contradicts the materialism rampant in the West and is incompatible with Christianity and every other manifestation of the Magian. The Western reaction which is to come - and which must come if Imperium is to be created - will be unmistakably a reaction against both Christianity and the

decadence and materialism of the Magian [...]

Perhaps nothing shows the power the Magian has achieved over the West than this: In the so-called repositories of learning and freedom, the Universities, one may discuss any subject, may study in minute detail any area of history or thought. But one cannot, and must not, study in any meaningful way this question of the extermination of the Jews; anyone who questions the accepted version of history, whatever his evidence and whoever he is, is deemed to be either a 'Nazi-apologist' or a 'neo-Nazi'. 'There is, in the universities of the West, freedom to believe in anything - however degenerate or immoral - except what contradicts the accepted version of history in the years 1933-1945.'

Thus I use the term Magian to refer to not only the hybrid ethos of Yahoud and of Western hubriati, but also to refer to those individuals who are Magian by either breeding or by nature, with the essence of the Magian ethos being inherent in Judaism, in Nasrany (Christianity), in Islam, and in the relatively recent causal (social, political, intellectual) abstractions - such as Marxism and Freudian psychology - which have been developed by Magians and by their followers, the hubriati of the West.

The term Magian is used, in preference to the more common term Semitic, to describe the ethos underlying these three major, and conventional, religions, since the term Semitic is not strictly philologically correct to describe either such religions or the relatively modern abstractions derived from or expressive of the Magian ethos.

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### **Appendix 3**

#### **A Brief Glossary**

##### **Abstraction**

An abstraction is a manufactured generalization, a hypothesis, a posited thing, an assumption or assumptions about, an extrapolation of or from something, or some assumed or extrapolated ideal 'form' of some-thing.

Sometimes, abstractions are generalization based on some sample(s), or on some median (average) value or sets of values, observed, sampled, or assumed. Abstractions can be of some-thing past, in the present, or described as a goal or an idea which it is assumed could be attained or achieved in the future. The distinguishing feature of abstractions is that they are not based on a human ideal, that is on what an individual or individuals or types of individuals have or have not done or achieved, but rather on some manufactured abstract idea.

## **Archetype**

An archetype expresses an ideal, or is a representation of what is ideal. As such, an archetype represents what is beautiful and harmonious - a striving for excellence - and is possessed of numinosity. What is archetypal is what is most representative of, or most excellent about, a particular thing or (more usually) about human beings or types of human beings in general. As such archetypes manifest something (usually in a wordless way) of or about our human nature.

## **Ethos**

Ethos is the characteristic nature, or spirit/soul, of a particular civilization, folk, or culture. The things which normally embody the ethos of a people are art, literature, achievements, music, customs and a particular religious attitude or religion.

The Western ethos - that which marks the West and which expresses the true nature of the peoples of the West - is expressed in Honour, Curiosity, and Exploration.

## **The Arts of Civilization**

These are Arts, or skills, the acquisition of which makes an individual civilized. The Arts are: the Art of personal Honour; the Art of Combat or fighting; and the Art of Knowledge, of seeking to learn about the vast cultural and scientific heritage of one's ancestors.

## **Civilization**

Civilization is an ordered way of living - superior to primitive, selfish, barbarism - created by inventive warrior tribes who uphold the noble personal values of honour, loyalty and duty. It arises primarily from co-operation: from individuals being willing to place the welfare, security and future of their folk before their own self-interest.

Fundamentally, civilization depends for its creation and its maintenance on inventive, heroic, honourable individuals. Civilization is the pursuit of, or struggle for, excellence by a heroic, noble and inventive folk or community who uphold honour and who thus create a society where freedom is the norm.

## **Culture**

Culture is the term used to describe those things which can aid an individual to improve or advance themselves, and thus fulfil the potential for change latent within them. Each folk produces its own unique culture, and the distinctive culture of a particular folk embodies or manifests the unique ethos, or soul/spirit, of that folk.

## **Decadence**

Decadence is a decline in or loss of excellence. Decadence undermines and destroys individual vitality and health, and is basically a placing of self-interest, and self-indulgence, before personal honour and before the duty an individual has - as a thinking, civilized, being - toward striving to continue evolution by pursuing noble ideals.

Decadence, on the individual level, is a lack of character - a lack of will. On the artistic level, decadence is a lack of self-control, a pandering to weakness, a removal of high standards, and it is the philosophy, and the aesthetics, of the pretentious, the weak and the cowardly.

## **Democracy**

Real or genuine democracy (folk democracy) means individual honour and freedom; it is an expression of the desire or will of a living, or organic, a folk, community to determine its own future. An organic society is totally different from, and totally opposite to, the lifeless, abstract modern societies created by abstract political or social dogma.

Contrary to a popular misconception, the Greek word 'demos' does not simply mean 'people' in general. Rather, it originally meant 'the clan' in contrast to their 'chiefs'; in later Attic Greek, the word came to mean 'the community' or folk itself - distinguished as this community was by ties of blood. In both cases, a distinct folk-community is meant.

A real democracy is a society, composed of members of the same folk, where the ultimate authority resides in the folk-communities of that society. It is a community where the individuals of that community co-operate together for their own well-being and advancement by upholding the ideals of honour and freedom.

## **Excellence**

Excellence is what is supreme; what is worthy; what is the best. Excellence is the setting of high personal standards and the pursuit of them. It embodies what, for humans, is archetypal or ideal; that is, it embodies and celebrates the most noble, the most honourable, individuals rather than some abstract idea.

Excellence, in terms of individuals, implies a self-discipline and a noble motivation: moving-forward, an evolution or improvement to a higher level, this higher level being set by those whose deeds have revealed them to be noble, honourable.

## **Freedom**

Freedom is the basis of the civilized way of living and means an individual having the basic right to determine their own life by choosing allegiance and by being able and willing to physically defend themselves, their own honour

and that of their blood-kin. The English word 'free' originally meant "to love (and defend) one's kin". ]

Thus freedom means the right to be able to bear and to use arms or weapons in self-defence and in defence of one's own honour and that of one's kin. It further means the right to be able to do this, in accordance with a code of honour, with no one else and no group, Institution or officials, being able to interfere, judge or restrict and take away the liberty of any individual so defending themselves and their honour, whatever the outcome. Thus, were a man or woman to defend their own honour in an honourable way - according to a code of honour - such as, for example, by a duel, or a fair fight, then that man or that woman not only has the right to fight such a duel, but also has the right to be at liberty were his opponent to be injured or even killed in such a duel or fight. Anything other than this is un-civilized and tyrannical - a denial of freedom.

Real freedom means individuals of noble character having the ability and the power to determine their own lives in accord with what is noble and dutiful.

### **Honour**

Honour is the setting of high and noble standards of personal conduct. The high standards set by honour derive from the examples of those whose deeds have revealed them to be self-restrained, possessed of manners, and noble and valourous.

Honour is the instinct for nobility made conscious, and a code of honour is a means whereby the high standards of honour are set and a means whereby individuals strive to uphold and maintain them.

### **Idea**

An idea is basically a created model for which no natural archetype exists. Abstract ideas express a concept of what is 'common' - that is, what is not the best; what is not of excellence. An idea is the exact opposite of an ideal. Ideals represent and express personal, or individual, character; an idea often represents an abstraction which individuals are expected to conform to or be subservient to.

### **Ideal**

An ideal is something which enshrines what is excellent, or which represents what is the best, in terms of individual examples. It is a practical embodiment of excellence (arête) itself; some person, distinguished because that person has been revealed as the best - for example, the most courageous person in a battle who is distinguished from their comrades by their brave actions.

On the individual level, idealism means individuals undertaking deeds of exceptional merit which mark them out, and doing this because they themselves strive for the excellence of an ideal or ideals. An ideal stands directly opposed to an abstract idea. Ideals are human - that is, organic; as



such they are possessed of numinosity; they are archetypal and thus inspiring for individuals. Ideas are abstract, and lifeless - and thus essentially in-human.

### **Justice**

Justice exists in, and only exists in, fair, noble individuals who uphold a code of honour and who strive to live by that code of honour. Justice does not exist in, and cannot exist in anything abstract, be it in a law, a 'Court of Law', an Institution or whatever. Real justice lives only in individuals and cannot be abstracted out from them into a dead, life-less, abstract form. A just society is a society which is noble and which allows individuals to test or prove their own honour and innocence - and thus stay free - by trial by combat or by having someone champion them in such a trial.

### **Nobility**

Nobility refers to personal character - it means having a noble character or nature. Someone who is noble is someone who is honourable - who exhibits those traits of character which represent honour: that is, fairness, heroism, courage, and gallantry.

Honour is the instinct for nobility made conscious, and a code of honour is a means whereby the high standards of honour are set and a means whereby individuals strive to uphold and maintain them.

### **Numinous**

Something is numinous if it has beauty and awe. Something which is divinely-inspired or divinely-representative is numinous. What is numinous is generally what is revered, or regarded as sacred - as spiritual or divine. Nature herself is numinous - a wonderful, awe-inspiring mystery.

### **Social Engineering**

Social Engineering is the term used to describe the manipulation and control of people by abstract social/political ideas. Our modern lifeless, multi-racial societies are the direct product of decades of social engineering, of social/political ideas and abstract doctrines made law.

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## David Myatt, Savitri Devi, And Those Above Time

In 1958 the esoteric Hitlerite Savitri Devi published a book titled *The Lightning And the Sun*, {1} in which she expounded her belief that there were three fundamental types of influential men in human history. She termed these types "in Time", "against Time" and "above Time" giving as examples of those types Genghis Khan, Adolf Hitler, and Akhnaton.

Of the man "above Time" she wrote:

"There are also men 'outside Time' or rather 'above Time'; men who live, here and now, in eternity; who (directly at least) have no part to play in the downward rush of history towards disintegration and death, but who behold it from above - as one beholds, from a strong and safe bridge, the irresistible rush of a waterfall into the abyss - and who have repudiated the law of violence which is the law of Time [...]

But the salvation which the men 'above Time' offer the world is always that which consists in breaking the time-bondage. It is never that which would find its expression in collective life on earth in accordance with Golden Age ideals. It is the salvation of the individual soul, never that of organised society [...]

Men 'outside Time' or 'above Time,' at the most saviours of souls, have, more often than not, disciples who are definitely men 'against Time.' No organisation can live 'outside Time' - 'above Time' - and hope to bring men back, one day, to the knowledge of the eternal, values.

That, all men 'above Time' have realised. In order to establish, or even to try to establish, here and now, a better order, in accordance with Truth everlasting, one has to live, outwardly at least, like those who are still 'in Time'; like them, one has to be violent, merciless, destructive - but for different ends.

Knowing this, the real men 'above Time' are the first ones to understand and to appreciate the wholehearted efforts of their disciples 'against Time,' however awful these might appear to ordinary people [...]

The fallen world can never understand them, i.e., know them, any more than they can understand the fall of man, in which they have no part, as others, who share it, can, and do. And yet, untiringly - like the Sun, far away and omnipresent - they shed their light; that light which is, in our growing gloom, like a glimpse of all the past and future dawns." {2}

This, and those categories, explain much about Myatt's adult life. A man who began as someone "in Time": from the age of sixteen a neo-nazi street activist and thug who served two terms of imprisonment for violence; who on a number of occasions was the bodyguard of Colin Jordan, one of the founders of the World Union of National Socialists; {3} who was convicted of leading a gang of thieves {4} and who was part of Column 88, a para-military neo-nazi group. {5}

Then, some twenty-five or so years later, he became someone "against Time", a 'Theoretician Of Terror' {6} who was alleged to be the author of a document which "provided a detailed step-by-step guide for terrorist insurrection with advice on assassination targets, rationale for bombing and sabotage campaigns, and rules of engagement", {7} a copy of which document was discovered by Police in the flat of David Copeland {8} whose bombs in London in 1999 killed three people and injured over a hundred, and which document was also alleged to have influenced the German group The National Socialist Underground {9}{10} whose members conducted a series of armed robberies and killed nine immigrants.

Someone who in 1998 converted to Islam and before and after the 9/11 attacks publicly supported bin Laden and the Taliban and travelled in the Muslim world supporting Jihad. {11} A copy of Myatt's *The Significance of the Taliban for the Muslim Ummah* was found among the possessions of Osama bin Laden after his killing by US Navy Seals in the Abbottabad compound in 2011 and which copy is now in the CIA archives. {12}

Then, just over ten years later in 2009, a man "above Time" who, rejecting all extremism, political or religious, developed and disseminated the compassionate, non-violent, philosophy of *pathei-mathos* {13} and who certainly fits what Savitri Devi wrote about such men: that "the fallen world can never understand them."

There is, however, an important exception in Myatt's philosophy to Savitri Devi's men "above Time", for she wrote:

"The most distinctive trait of the men outside or above Time, as opposed to those who live in Time or against Time, is perhaps their consistent refusal to use violence even in order to forward the most righteous cause." {14}

The exception is that of honour which Myatt describes as "the numinous balance" since:

"personal honour is essentially a presencing, a grounding, of ψυχή – of Life, of our φύσις – occurring when the insight (the knowing) of a developed empathy inclines us toward a compassion that is, of necessity, balanced by σωφρονεῖν and in accord with δίκη.

This balancing of compassion – of the need not to cause suffering – by σωφρονεῖν and δίκη is perhaps most obvious on that particular occasion when it may be judged necessary to cause suffering to another human being. That is, in honourable self-defence. For it is natural – part of our reasoned, fair, just, human nature – to defend ourselves when attacked and (in the immediacy of the personal moment) to valorously, with chivalry,

act in defence of someone close-by who is unfairly attacked or dishonourably threatened or is being bullied by others, and to thus employ, if our personal judgement of the circumstances deem it necessary, lethal force.

This use of force is, importantly, crucially, restricted – by the individual nature of our judgement, and by the individual nature of our authority – to such personal situations of immediate self-defence and of valorous defence of others, and cannot be extended beyond that, for to so extend it, or attempt to extend it beyond the immediacy of the personal moment of an existing physical threat, is an arrogant presumption – an act of ὕβρις – which negates the fair, the human, presumption of innocence of those we do not personally know, we have no empathic knowledge of, and who present no direct, immediate, personal, threat to us or to others nearby us." {15}

Which might make Myatt's mystical philosophy not only unique but he an exception to most men "above Time" and thus perhaps a new type of such persons be they male or female. As for the "fallen ones" of our fallen world who can never understand those "above Time" they certainly do not appreciate let alone understand Myatt or his philosophy born as it was from his own pathei-mathos. A lack of appreciation and understanding mostly fostered in Myatt's case by decades of antifascist - and now, post-2018, Establishment {16} - propaganda and disinformation and false accusations against him. {17}

However, as Savitri Devi wrote:

"And yet, untiringly - like the Sun, far away and omnipresent - they shed their light; that light which is, in our growing gloom, like a glimpse of all the past and future dawns."

Rachael Stirling  
2023  
Revised January 2024

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{1} A 2019 edition of the book was published by Wewelsburg Archives and is available at: <https://archive.org/download/the-lightning-and-the-sun-wewelsburg-archives/The%20Lightning%20and%20the%20Sun%20%28Wewelsburg%20Archives%29.pdf>

{2} *Lightning And The Sun*, Wewelsburg Archives edition, p.43f

{3} Nicholas Goodrick-Clarke, *Hitler's Priestess: Savitri Devi, the Hindu-Aryan Myth and Neo-Nazism*, NYU Press, 2000, p.215

{4} David Myatt, *Myngath*, pp.88-89. <https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf>

{5} Nicholas Goodrick-Clark, *Black Sun: Aryan Cults, Esoteric Nazism and the Politics of Identity*. 2001, pp.215-217

{6} *Theoretician of Terror*, Searchlight, issue #301, July 2000

{7} Michael Whine. *Cyberspace: A New Medium for Communication, Command and Control by Extremists*, Studies in Conflict & Terrorism, Volume 22, Issue 3. Taylor & Francis. 1999.

{8} Paul Jackson. *Colin Jordan and Britain's Neo-Nazi Movement*, Bloomsbury Publishing, 2016, p.174.

{9} Ikke så ensomme ulver, <https://web.archive.org/web/20150923015005/http://www.nrk.no/ytring/ikke-sa-ensomme-ulver-1.11026908>

{10} Daniel Koehler. *The German National Socialist Underground (NSU), in The Post-War Anglo-American Far Right: A Special Relationship of Hate*. Palgrave Macmillan, 2014. pp.134-135

{11} Mark Weitzmann, *Anti-Semitism and Terrorism*, in *Terrorism and the Internet: Threats, Target Groups, Deradicalisation Strategies*. NATO Science for Peace and Security Series, vol. 67. IOS Press, 2010. pp.16-17.

{12} CIA archive: <https://www.cia.gov/library/abbottabad-compound>. The copy is at <http://tinyurl.com/22zb4389>

The original is archived at: [https://web.archive.org/web/20080611081331/http://www.davidmyatt.info/significance\\_taliban.html](https://web.archive.org/web/20080611081331/http://www.davidmyatt.info/significance_taliban.html)

{13} An overview of Myatt's philosophy is provided in *Misunderstanding Denotata In Myatt's Philosophy Of Pathei-Mathos*, available at <https://davidmyatt.files.wordpress.com/2022/06/myatt-denotata-part-one-v1.pdf>

A more detailed analysis is provided in the third edition of *The Mystic Philosophy Of David Myatt*, available at <https://davidmyatt.files.wordpress.com/2021/08/myatt-philosophy-third-edition.pdf>

{14} *Lightning And The Sun*, Wewelsburg Archives edition, p.45

{15} <https://davidmyatt.wordpress.com/honour-the-numinous-balance/>

{16} By 'the Establishment' is meant those who in modern Western societies have the power, the means, to influence and to shape 'public opinion' on matters political and social. The Establishment thus includes politicians and the

incumbent government and often the 'political opposition', large often multinational business enterprises, the mainstream Media (especially national newspapers and television and now internet news media and outlets), well-funded special-interest advocacy groups both political and business-orientated; established academics whose work has featured in mainstream publications, and 'independent' or 'freelance' journalists whose work appears in or is cited by the mainstream Media.

{17} Among the false, the dishonourable, accusations are those made by an antifascist, awarded an MBE by the British government in 2016, who in 2019 accused Myatt of still being a neo-nazi and went on to allege that all Myatt's post-2012 writings, and thus his philosophy of pathei-mathos, are "lies; a deception". The character of this Establishment figure, who in 2108 was chosen by the British government as an adviser to their 'Commission for Countering Extremism', was revealed in 1998 when Myatt challenged him to a duel with deadly weapons for spreading lies about him. The antifascist went into hiding for several weeks.

In 2021 Myatt was described by an Establishment policy group as one of the twenty most dangerous extremists in the world: <https://web.archive.org/web/20210126120934/https://www.counterextremism.com/content/top-20-extremists>

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